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RELIGIOUS COMMUNICATIONS.

To the Editor of the Christian Observer.

I SHALL now reply to the letter of your correspondent Talib on *the little horn of the he-goat*, contained in your number for last April.

1. I see nothing very formidable in any of Talib's objections to my scheme, except that which relates to the time when *the fierce king*, symbolized by *the little horn*, is to appear; and this will seem formidable only to an English reader. Talib says, that "the English phrase *at the end* suggests to our minds the moment or period of time which immediately or nearly coincides with the end; and not a point of time removed from the end by a long interval." Hence he argues, that, since *the fierce king* is to stand up at the end of the four Macedonian kingdoms, he cannot be Moham-medism, which sprung up several centuries after their end, without a very unnatural straining of the words. His remark would have considerable weight, if the Hebrew word *aarith* always and precisely was equivalent to the English word *end*. But this is by no means the case. *Aarith*, when used to denote time, has three different significations, all more or less allied to its root *aar*, *after*: viz. *futurity*, or *the succession of time in general from any given point; the termination of a period; and the period subsequent to this termination*. In the first of these senses, the word occurs in Gen. xlix. 1; "I will tell you what shall befall you in the succession or futurity of days:" in Dan. x. 14; "I will teach thee what shall befall thy people in the succession of days," viz., as appears by the subsequent vision, from the time when the angel was speaking: and in Isaiah xlv. 10; "Declaring futurity from the beginning, even from priority of time the things which are not yet done." In the second, it occurs in Deut. xi. 12; "From the beginning of the year even to the end of the year:" et alibi. As for the third sense, it is nearly, if not altogether, the same as the first, only the idea of *the end of some preceding period* is involved in it. We have no single word in our language that will precisely express it; were I to coin one for the purpose, it should be *afterhood*; that is to say, *the period subsequent to another period, and commencing at the end of that first period*. In this sense, the word occurs in Deut. viii. 16; "Who fed thee in the wilderness with manna, that he might humble thee and that he might prove thee, to do thee good in thy afterhood," that is, in the period subsequent to thy wanderings in the wilderness: in Isaiah ii. 2; "In the afterhood of the days," in the period subsequent to *the 1260 days*, "the mountain of the Lord's house shall be established:" and in Ezek. xxxviii. 8; "In the end" or rather "afterhood of the years," in the period subsequent to *the 1260 years*, "thou (Gog) shalt come into the land." These two last passages, as I have argued in my work on *the 1260 years*, prove, that the phrase *the end or afterhood of the days* denotes the whole period of the Millennium with *the 75 years* which intervene between the Millennium and *the 1260 years*; because the war of Gog and Magog is at the

close of the Millennium. This being the case, an English reader might just as well argue with Talib, that the war of Gog could not be *at the end* of the Millennium, because it is said to be at the end of the prophetic years which expire *before the commencement* of the Millennium, as that the fierce king who stands up *at the end* of the four Macedonian kingdoms could not be Mohammedism, because it commenced many centuries after the end of those kingdoms, according to the English acceptance of the word *end*. The fact is, in both passages if *aarith* be translated accurately according to its third sense, Talib's objection will immediately vanish—"In the afterhood of the years," that is, in the course of the period subsequent to the years, "thou shalt come"—"In the afterhood of their kingdom," that is, in the course of the period subsequent to the downfall of their kingdom, "a king of fierce countenance shall stand up." Hence it was (what Talib complains of), that I paraphrased the expression *at or in the end of their kingdom*, by *some time or other after they shall have ceased to reign*; and I believe that I gave the sense of the prophet in so doing.

2. But here another question arises, which Talib has quite omitted to notice. If *the little horn* symbolize *the Roman empire invading the east*, then the original *aarith* must be rendered by the first of its three senses, *in the succession or during the chronological lapse of their kingdom*; because the Romans invaded Macedon *previous* to the end of the Macedonian kingdoms, and therefore *much more* previous to their afterhood. Now the prophet gives us a *double* notation of time, whereby we may mark the rise of *the fierce king*: he was to stand up, not only in the *aarith* of the kingdoms (however the word ought here to be rendered), but likewise *when the transgressors should be come to the full*. Respecting this last particular, which I think abundantly fixes the proper

import of *aarith*, Talib is wholly silent. If *the fierce king* be *the Roman empire*, how were the transgressors come to the full at the era of the invasion of Macedon, when, according to sir I. Newton, whom Talib professes to follow, the Romans first stood up in their quality of *the little horn of the Macedonian beast*? I believe it will be no easy matter to point out any particular time, during the continuance of the Macedonian kingdoms, when the transgressors could be said emphatically to have come to the full: nor will this description accord any better with the precise termination of them, or the second sense of *aarith*. Hence it follows, that the third sense must be the proper rendering in this passage. And, if this be the case, then the Romans cannot be *the fierce king*: because the Romans invaded Macedon during the continuance of the kingdoms, and when the transgressors can by no means be said to have come to the full; whereas *the fierce king* is to stand up in the afterhood of the kingdoms, and precisely *when* the transgressors are come to the full.

3. Here it will obviously be said, that to prove the third sense of *aarith* the proper one in this passage, it will be necessary to shew, both that there was a time in the afterhood of the Macedonian kingdoms when the transgressors could be said to have come to the full, and that some power or community answering to the character of *the fierce king* stood up at that very time. Now this I have shewn very fully in my work. In the period subsequent to the four kingdoms, and when the daring revolts were fully accomplished (for so the passage ought properly to be translated) by setting up an universal bishop in the church and by establishing idolatry by law; at this very time, about the year 606, Mohammedism arose.

4. Talib however objects, that the history of Mohammedism does not in any respect answer to the actions of *the little horn*. Of this every

reader of my work must judge for himself: to me the two appear to tally together as exactly as the two edges of an indenture. When I represented Mohammedism as taking away the daily sacrifice, and the Greek church as wholly devoid of spirituality, I certainly did not expect my words to have been understood with such mathematical exactness as to assert that there was *absolutely and literally* not one single good man in the whole community. The whole tenor of the passage will shew, that I was contrasting together the Roman and Greek churches: in the one, there always has been a body of faithful men who protested against her corruptions, whom I conceive to be meant by the apocalyptic witnesses; in the other, I can find no traces in history of any such body. This singular difference therefore I conceived to be noted in the prophetic language, by representing the *very place of the sanctuary* in the Greek church to be cast down through the agency of the Mohammedan little horn, while *the outer court* of the Roman church was alone polluted by the papal little horn, *the temple and the altar* being measured and set apart for those faithful worshippers the witnesses. Talib seems to think, that no external church, which holds the fundamentals of Christianity, can be altogether destitute of spiritual worshippers. I see not how this can be proved from Scripture, nor do I hold it at all necessary for the present purpose that it should even be discussed. Prophecy lays hold of things that are visible and tangible. Whatever spiritual *individuals* there might *silently* be in the Greek church (and on this point neither Talib nor I can speak any thing certain), none, as in the Latin church, seem *publicly and collectively* to have raised their voices against the prevailing abominations.

5. But Talib asserts, that the trampling of the sanctuary under foot must have been done by some tyrannical power *within the church*;

and thence argues, that Mohammedism cannot be *the little horn*. He ought to have *proved* his assertion, before he built an argument upon it. Perhaps nothing can be *quite decidedly* gathered either way from Dan. viii. But, if we may argue from the *literal* trampling of the sanctuary, and the *literal* abomination of desolation set up in it, to the right understanding of those expressions when *mystically* used, we shall arrive at a conclusion directly opposite to what Talib asserts. Both in the days of Antiochus and Titus, the *literal* sanctuary of Jerusalem was polluted, not by a tyrannical power *within* the Levitical church, but by one *without* it.

6. The single instance, which Talib gives, of two hundred Christian churches on the Euphrates being tolerated by the Mussulmans, no more invalidates the historical proofs which I have given of the generally persecuting spirit of Mohammedism, than the toleration of the French protestants previous to the revocation of the edict of Nantz would prove that popery was not guilty of persecution, and therefore could not be *the little horn of the Roman beast*.

7. Talib asserts, that the standing up of *the little horn* against the Prince of princes will take place at the time when he shall be broken without hand. "If therefore this *little horn* were Mohammedism, we might expect to hear something of its yet future opposition to the Messiah, in the book of Revelation." But, since its power is evaporated under *the sixth vial* without any apparent struggle, there is no reason to expect that it will stand up against the Messiah at any future period: consequently Mohammedism cannot be *the little horn*.—This assertion, like the former one, is wholly unsupported. The *special and most avowed* standing up of *the horn* against Christ, so far from being future, is evidently past; because it is represented as taking place during the period of its waxing great toward the south, and toward the east,

and toward the pleasant land. Of this sir Isaac Newton was perfectly aware: whence, supposing *the little horn* to mean *the Roman power in the east*, he of course supposed its standing up against the Prince of the host to mean the *long since past* crucifixion of our Lord by the Romans. But I am inclined to refer this action of *the little horn*, not merely to the victorious days of Mohammedism, but to its whole duration. By setting up a false prophet in avowed opposition to Christ, it notoriously stands up against him; and, having continued to do this through the whole of its allotted time, it will at length be broken without hand; it will expire without any material struggle; it will die a sort of natural death, as Talib himself observes.

8. As for Talib's own interpretation of the prophecy, he appears to me to have materially injured, instead of improving, that given by sir Isaac Newton. He dates the rise of *the fierce king* in the year A. C. 148, when the Romans reduced the kingdom of Macedon: but, as I have already observed, the daring revolt cannot be said to have been then completed; therefore the rise of this supposed *horn* has not "a precise chronological correspondence with that of Daniel's *little horn of the he-goat*." He himself allows, that *the little horn's* magnifying itself against the Prince of the host is a *past* event, because with sir Isaac he applies it to the crucifixion: whereas he thinks that the standing up of *the fierce king* against the Prince of princes is yet future, notwithstanding the two expressions in the vision and in the interpretation of it (ver. 11 and 25) are plainly parallel, and must therefore relate to the same thing. After applying part of the actions of *the little horn* to the Roman conquests in the east, he then tells us, that the host was given into its hand when the empire became Christian, and that it cast the truth to the ground and placed the abomination of desolations when it set up the pope; notwithstanding

all these actions are represented as taking place during the period of *the horn's* conquests. To all this I might add, that by applying the symbol of this *little horn* to the Roman power in the east, what archdeacon Woodhouse calls *the homogeneity* of Daniel's prophecies is completely violated. If the one *little horn* mean *a spiritual power*, the papacy; the other *little horn* must likewise, to preserve homogeneity, mean *a spiritual power* of some kind. This is further evident from the strong similarity between *the actions of the two little horns*. If the actions of the one be ascribed to a spiritual power, we are bound, I think, by every rule of consistent criticism, to ascribe the actions of the other to a spiritual power likewise. *The second little horn* therefore must either be the same as *the first*, that is to say, they must both be the papacy; or it must be a spiritual power bearing some resemblance to the papacy. But *the two little horns* cannot both represent the papacy, because they are described as being horns of two entirely different beasts. Therefore *the second little horn* must represent some spiritual power within the limits of the Macedonian empire, as the first represents a spiritual power within the limits of the Roman empire. To this description nothing that I am aware of will answer, except Mohammedism.

9. Talib continues to maintain, and adduces the Inquirer as his voucher, that Dan. xi. 31, and xii. 11, speak of the same abomination. He has not however even attempted to reconcile the numbers attached to the last mentioned abomination with the era of the preceding abomination. But the preceding abomination undoubtedly relates to the literal pollution of the temple by the Romans. If therefore the two be the same, the numbers must be made to harmonize with the era of the siege of Jerusalem, which Talib and the Inquirer will find it no easy matter to effect. It is true that Dan.

ix. 27 relates to the sacking of Jerusalem; but Dan xi. 31 *must* relate to the same, as appears from the chronological series of events, even independent of the phraseology. This is shewn at large both by bishop Newton and myself.

10. Talib charges me with an inconsistency in calculating *the 1290 days* from *the year 606*, because he says "my theory obliges me to maintain that the daily sacrifice of the Greek church was not taken away till the reduction of Constantinople by the Turks." I perceive no such inconsistency in my view of the matter: but Talib will find a few lines added to the note at p. 295 of my 3d edition. I take the proper rendering of the passage to be; "From the time that the daily sacrifice shall be taken away by setting up the abomination that maketh desolate, there shall be 1290 days." In prophecy, periods are usually computed from the first link in a chain of events. Hence I conceive, that *the 1290 days* are to be computed from the setting up of the abomination, by the instrumentality of which the daily sacrifice should be taken away. When the desolating transgression was first set up, the pollution of the sanctuary was only in an incipient state; for the first only of that series of events had then taken place, which afterwards led to its complete pollution. In a similar manner, though the saints were given into the hand of *the papal little horn* in the year 606, it does not appear that the harlot began to be drunken with their blood at that very time: but the event took place, which in prophecy is considered as the first link of the chain of papal persecutions.

11. Since much has of late been written to prove that *the 1260 years* have already expired, and since both Talib and Mr. Bicheno maintain that they expire when *the seventh trumpet* begins to sound, I shall subjoin an argument which recently occurred to me to prove that they expire at the effusion of *the seventh*

vial, in addition to those which I have already advanced to prove the same point. Mr. Fraser, whose *Key to the Prophecies* I have recently been reading, excellently remarks, that, wherever the Apostle has occasion to break off the direct narrative in the Apocalypse, he usually makes some notation, which by its correspondence with a subsequent notation shews where the broken narrative is resumed. On this principle, he adds an argument to those whereby bishop Newton proves that *the seven vials* are all included within *the seventh trumpet*, which appears to me to leave no further room for any possible dispute on the subject. When *the seventh angel* sounds his trumpet, St. John beholds the temple of God opened in heaven. (Rev. xi. 15, 19.) Now, before he begins to describe the plagues of the vials, he again tells us, that he beheld the temple opened in heaven, and that all the seven angels who had the vials came out of this opened temple (Rev. xv. 5, 6, 7.) It is plain therefore, that here the broken narrative is resumed. But, since the angels could not come out of the temple till the temple was opened, since they poured out their vials after they came out of the temple, and since the temple was opened at the sounding of the seventh trumpet; it will necessarily follow, that the seventh trumpet sounds before any one of the seven vials begins to be poured out, and consequently that Mede's system, which places six of the vials before the sounding of the seventh trumpet, must be erroneous. I was so much pleased with this mode of proof, that I was led to inquire whether it might not be used in other cases with equal advantage, and found that it decidedly established, what I had already attempted to prove by other arguments, that *the 1260 days* expire at the effusion of the seventh vial. In Rev. x. 4—7, the great angel tells St. John, that the time of the seven thunders should not be yet, but "in the days of the voice of the seventh angel, when

he is about sounding, and when the mystery of God is about finishing." By this *finishing of the mystery of God* can only be meant, as Mede rightly observes, *the termination of the 1260 days*; but, by mistranslating the subjunctive aorist *τελεσθῇ*, he gives it a past sense (as our common version does), instead of a kind of future sense, notwithstanding he himself justly observes, that the very same subjunctive aorist, only in the active voice, ought to be rendered, in Rev. xi. 7, not in the past, but in the same future, sense which I here ascribe to *τελεσθῇ*. We learn then, that the mystery of God, or the period of 1260 days, should be about finishing, when the seventh angel began to sound. But we have seen it positively proved, that the seven vials all belong to the seventh trumpet. We may expect therefore in the account of the seven vials to meet with some corresponding notation, whereby we may know when the mystery of God is *actually finished*. Accordingly as soon as the seventh vial is poured out, a great voice from the throne itself exclaims, *it is done*: that is to say, the mystery, which was *about finishing* when the seventh trumpet began to sound, is now *actually finished*, the 1260 days are fully expired. In supposing, that the declaration *it is done* relates to the finishing of the mystery in x. 7, I am no way singular: both bishop Newton and Mr. Lowman are of the same opinion; indeed it is not easy to say *what* is done, if it be not *the mystery of the three times and a half*. Mede, in consequence of his erroneous translation of *τελεσθῇ* and his improper arrangement of the vials, makes the sounding of the seventh trumpet and the effusion of the seventh vial to synchronize: hence, according to *this* scheme, he makes *the 1260 days* terminate alike at the commencement of the seventh trumpet and the seventh vial. And he would have been right, had his premises been valid. But, since the seven vials must be all posterior to the first

sounding of the seventh trumpet, and since the mystery of God is finished at the effusion of the seventh vial; it cannot likewise be finished at the previous first sounding of the seventh trumpet. Therefore the aorist *τελεσθῇ* must plainly be rendered in the future, *shall be about finishing*. This argument proves Mr. Mede to have been right in his idea that *the 1260 days* terminate at the effusion of the seventh vial, but wrong in supposing them likewise to terminate at the commencement of the seventh trumpet; inasmuch as the seventh trumpet begins to sound before the effusion, not merely of the seventh vial, but of all the vials. It likewise additionally proves, as I have all along argued, that *the 1260 days* have not yet expired, because the seventh vial is not yet poured out; and consequently that the scheme of Talib and Mr. Bicheno, which computes them from the era of Justinian's Novellæ, cannot be tenable. I strongly suspect indeed, that, if we suppose the spirit of popery to be so completely evaporated as the system of these gentlemen requires, we shall find ourselves wofully mistaken. Popery is still a formidable engine in the hands of such a man as Buonapartè; and, from the state of religion in a part of this united kingdom, it is hazarding far too much to pronounce it a mere *caput mortuum*.

Stockton, June 8.

G. S. FABER.

For the Christian Observer.

ON READING THE SCRIPTURES.

ONE advantage derived from the established church is, that the holy Scriptures are publicly read in almost every town and village in the kingdom. This practice has continued so long, that the benefits resulting from it are not perceived; but had it never been introduced, or were it now to cease, a remarkable difference would soon be visible. Let any person make the inquiry, and he will find, that those chapters

of the Old Testament, which are appointed for proper Lessons on a Sunday, are almost the only chapters in that part of the sacred volume with which the common people in many country villages are acquainted.

It is also no small recommendation of the Church of England, that *such large portions* of the word of God are incorporated into our daily service. Not only are Psalms and Lessons appointed for every day in the year, but frequently passages from the Epistles and Gospels, besides various texts of Scripture which are interwoven in different parts of the common prayers. The same method is pursued in the occasional offices; at the administration of public baptism, at the celebration of marriage, and at the burial of the dead. Many thinking men have held an opinion, that this is the principal cause of that knowledge of the Bible, small as it may be, which yet generally prevails in our nation.

Nor can this be deemed a very extravagant sentiment, if we consider the neglect, bordering upon contempt, with which the Scriptures are treated by different descriptions of men in this Christian country. The Bible has long been banished from polite and fashionable circles. A new play, a romance, or a novel, may afford them a subject of conversation, even if the sentiments of it should not be very chaste or delicate. But what could more disgust or offend them, than a sentiment introduced from the Bible? Among the middle ranks of society, where the greatest share of virtue is supposed to exist, the sacred Scriptures are seldom allowed to have a place in the sitting room. Any other book may be admitted; and not unfrequently men of religious character, for fear of being deemed enthusiasts, are content to comply with the custom of their neighbours, and to remove the Bible from their common family apartments. Multitudes of the poor cannot read it;

and those who can, have generally their taste vitiated by being furnished with tales and fictitious reading, so that they have no relish for the ancient simplicity of the Bible.

Many who bear the peculiar character of religion, are not free from this neglect of the sacred volume. It is said that there are numerous assemblies of Christians, where no part of it is introduced, except the text of a sermon, or a short quotation. Contrast this with the practice of the Church of England, and how great is the difference! Among those who still retain the good old practice of family worship, and also among those friends who, when they meet, cannot think of separating without prayer, a hymn is frequently substituted in the place of the Scriptures. Pious people too generally take it for granted, that all their friends are well acquainted with the Bible, and that there is no need of this daily solemn and social reading. It may, however, admit of a doubt, whether those who neglect the holy Scriptures in the family, among friends, and in public assemblies, will be disposed to pay much attention to them in private. Let any man inquire into the state of his own heart, and he will not think such a doubt unreasonable.

Is the Bible then only fit for children? Or is it to be confined within the walls of our church? But even children and youth are not sufficiently acquainted with its contents. Complaints have been made, by very respectable authority, of the neglect of the holy Scriptures *in some* of the higher seminaries of literature*. And no slight attempts are made to banish the volume of inspiration from our petty schools. It is a fashionable sentiment, that this book ought not to be tessed about and made common in these places of early instruction. To have

* See the sermons preached before the Society for promoting Christian Knowledge, by the lord bishop of Meath, and by the present dean of Winchester.

it said that little boys and girls read the Bible at a school, discovers a most antiquated method of teaching, which is reprobated and rejected by almost every father and mother. On this principle, innumerable elementary books are printed which are filled with silly tales, and effectually delivered from almost every Scriptural expression. Hence also ingenious spelling-books are published and recommended to the instructors of youth, in which Christianity has no place, and from which every expression of the Bible or of serious religion is carefully removed.

The writer is fully prepared for any obloquy which may be cast upon him on account of this essay. The subject on which he complains is of the most serious and important nature. Every society which has for its object the easy and general dispersion of the Scriptures, is to be commended, and merits the most effectual support. But in vain do we send the oracles of truth to others, while we neglect them ourselves. In the times of the reformation, aged people learned to read, that they might have an opportunity of perusing the Scriptures. Boys and apprentices met together in their lodging-rooms, in order to read their Bible, all the night long; and concealed their book in the day time, for fear of being apprehended. And though knowledge is now more generally diffused, and greater numbers are able to read, yet it is much to be feared that the youth of our day are as ignorant of the Bible as the youth in general were in the days of queen Mary.

R.

To the Editor of the Christian Observer.

If you think the following hints are likely to be serviceable, I should be glad if you would insert them. From what I have seen in certain magazines, and have observed in the conduct of many, I cannot but fear

that true religion is in much danger, from what I must esteem enthusiastic delusions. At the same time, I am well aware that there is more to be dreaded from lukewarmness than from enthusiasm. Yours, &c.

E. B.

1. We are in danger of enthusiasm, when we imagine that we, or the party to which we belong, alone possess the true knowledge of the way of salvation; that we are the elect, and that those who differ from us belong to the world, and are reprobates. A Christian, on the contrary, has ever a low opinion of himself, and feels a tender charity towards others. He is sensible of his own failings and imperfections, but is slow to mark those of others, of whom he always hopes the best, while he is anxious and earnest for their salvation.

2. A disposition to trust in the reception of certain doctrines, without the holiness which those doctrines were intended to produce, is another mark of enthusiasm. But while a Christian regards an undoubting reliance or faith in the merits of a Redeemer as the only title to salvation, and the main spring and root of true piety, he knows that an undeviating care, duly to perform the essential points of justice, mercy, and truth, is also absolutely necessary.

3. It is another mark of enthusiasm to lay too great a stress on certain and sudden feelings, proceeding from a heated imagination, as if they were the work of the Spirit of God and a certain sign of salvation. Such feelings as these a Christian will rather be careful to conceal, lest he expose his religion to the ridicule of the profane. We know the only sure evidence of salvation is the fruit which is brought forth. The Christian earnestly desires to be heavenly-minded, and to set his affections on things above; but he knows he must judge of his spiritual condition not so much by rapturous expressions or feelings, as by the

gradual increase of the Christian graces of love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, and temperance*.

4. We must also consider as enthusiastic the idea that we are to do nothing towards our own salvation, but must sit still, till God is pleased to work upon us in some extraordinary way. The Christian knows that he must ask before he can obtain, and seek before he can find. He knows that nothing valuable is gained without labour. While he thankfully ascribes all that he is and has to divine grace, he is diligent in the use of the appointed means. While he knows that without God he can do nothing, he is as diligent as if every thing were to be done by himself.

It is needless to shew how important it is, that we deceive not ourselves in this matter; and the spiritual pride which proceeds from enthusiasm is perhaps more dangerous than any other sin, for the probability is very slight that such a person will be convinced of his error.

* In an Essay on Regeneration, by the Rev. Thomas Scott, there occurs the following passage, which I quote, both as peculiarly excellent in itself and as confirming the view given above. "Regeneration does not mean any kind of impressions or new revelations, any succession of terrors and consolations, or any whisper, as it were, from God to the heart, concerning his secret love, choice, or purpose to save a man. Many such experiences have been declared by those who continued slaves to their sins, and Satan, transformed into an angel of light, hath done immense mischief in this way. Some of these things indeed, such as terror, and consolation succeeding it, commonly accompany a saving change: others, which are evidently enthusiastic, may nevertheless be found in the case of some who are really born of God: yet they are neither regeneration itself, nor any effect or evidence of it; but rather a disgraceful and injurious appendage to it, arising from human infirmity and the devices of Satan."

CHRIST. OBSERV. No. 79.

For the Christian Observer.

ON THE ESSENTIAL TRUTHS OF CHRISTIANITY.

THAT some truths of Christianity are essential to salvation, and others not, seems to be pretty generally admitted; but I do not recollect to have seen any principle or rule of judgment distinctly stated, by which this discrimination may be made. Yet it is surely of importance that we should be furnished with such a rule; as we must otherwise be liable to error in forming our own opinion on the subject; and in dictating that opinion to others must expect that it will be regarded as arbitrary and assuming, and consequently be rejected.

Were I asked, what truths I consider as essential to salvation, I should be disposed to answer, such as are essential to the *forming* or to the *maintenance* of the Christian temper and character;—of that specific character which Christianity requires, and without which, it unequivocally affirms that none can enter into the kingdom of heaven. Now some truths may in various ways be helpful to these ends, which yet are not so absolutely *essential* that the Christian character cannot *subsist* without the belief of them. But there are other truths—of which the principal are, that Jesus Christ, and him crucified, is the only Saviour of sinners; that the influence of the Holy Spirit is necessary to the production of every thing spiritually good; and, that unless our hearts are renewed in holiness, after the divine image, we cannot see the kingdom of God;—which seem to me as necessarily and indispensably connected with that character, as any other known cause with its effect; so that I can no more conceive how that character should be formed, or for a single moment maintained in its purity and vigour, apart from the informing, consolatory, vivifying influence of these truths, than I can

conceive how plants or animals would live and thrive without the influences of the sun and air. Of all such truths, therefore, I pronounce without difficulty, that they are essential to salvation; and if the decision be questioned, I appeal to reason, to Scripture, and to universal experience and observation. I appeal to reason, by tracing out the connection and dependence I perceive to exist between the principles in question and the disposition or practice to which they supply the only efficient and adequate motives. I appeal to Scripture, by shewing, that, while other truths are only occasionally adverted to, *these* are of perpetual recurrence. I appeal to universal experience and observation, by referring to the records of the church for names without number, which have been equally signalized by the purest practice of Christianity, and the most ardent zeal for those very articles of its faith, the importance of which I am asserting; and by challenging objectors to specify any one clear, decided instance of such a practice exhibited in connection with a rejection and dislike of those doctrines.

In short, the only uncertainty that can be attributed to the rule of judgment here proposed, lies in the differing views entertained of the Christian temper and character. Let this question only be first settled, and little disagreement will arise afterwards in the application of our rule. A just conception of Christian practice will always be the best clue to a right Christian belief; and the former is as appropriate to the religion of the Bible as the latter. *Practical* Christianity is as little like any other system known and taught among men, as *doctrinal* Christianity; and consequently, they only have, or *can* have, just ideas upon the subject, who study it in the records of inspiration, and not in the books of philosophers.

To the Editor of the Christian Observer.

As I conceive it to be one main object of your honourable labours to watch the religious world in its course, and to note its aberrations, I cannot forbear calling upon you to lift up your voice with mine against an error which at this moment prevails in it.

The clergy who have obtained the name of evangelical are reported to be especially wary as to the admission of the preachers of a worldly morality or a popish Christianity into their pulpits. They do well in this. All doctrines that issue from the same pulpit should be in strict unison with the Scriptures: the character of the religion our congregations hear would then be, like the character of its divine Author, "the same yesterday, to-day, and for ever." But are the clergy in question sure that some of their number are not highly reprehensible on this very point? I do not charge them with admitting preachers of the character above described to their pulpit; but is not the mere assumption of a religious profession sometimes a sufficient passport for any man who asks it of them? I shall now proceed to exemplify the remissness of which I complain.

All of us perhaps have heard of preachers, who, not satisfied with the harvest of popularity they may reap in the proper fields of their professional labours, make occasional circuits, in order to levy fresh contributions from the property of others. Now, if these preachers *were all that could be desired*, I should still doubt of the propriety of ministering to their vagrant zeal, or to the popular curiosity, by affording them, in the metropolis, a theatre for display. If simply *their own well-being* were regarded, surely every man who knows the evil of seeking popularity, and the danger of obtaining it, would hesitate to expose a fellow-creature to the full tide of popular applause. It would

G.

be wrong to say that the applause of the multitude is the only object proposed by such preachers. The probability is, that this object is neither proposed nor acknowledged. But still, when we see a large sphere of duty abandoned for such an enterprize; when we see men journeying, not to break up new grounds, but to sow more seed where the soil is regularly supplied; and especially when their doctrine, language, and manner are so cast as to suit the taste of the people; there certainly arises a strong presumption that the love of popularity has an influence (an influence which is perhaps secret and unobserved) on their minds.

But if any of these preachers should not be *all* we could desire, these observations acquire additional force. Should there be any of them whose opinions, if not antinomian, are often so carelessly expressed as to admit most naturally of an antinomian interpretation*; if they should be in the habit of forcing such parallels from Scripture as to make any fact in the sacred writings teach any doctrine which they choose to inculcate; if they should continually so misinterpret passages of the Bible as to turn the attention of their hearers from the plain duties of morality (explaining, for example, the passage, "What doth the Lord require of thee, but to do justly, and to love mercy, &c." as requiring men not *themselves* to do justly and shew mercy, but to reverence the justice and welcome the mercy of God):—in any or all of these cases, surely the sober and cautious minister ought to pause before he suffer himself to be represented by such men.

If from the preachers we next turn our attention to *the hearers*, we shall find that this sort of knight-errant divinity is likely to be still more pernicious to them. It is a strong

* I allude to such expressions, for example, as, that to enforce good works in the pulpit is to burden the conscience of believers; or, that life is no state of probation.

temptation to a preacher, who is not to meet his hearers again (except indeed, which is too commonly forgotten, at the bar of God), to part with them on good terms, and therefore to serve them rather with palatable than with wholesome medicines. We, on the contrary, their regular ministers, who expect to deliver in an account of them at the Day of Judgment, and who therefore see them linger in the heavenly way or deviate from it with real anguish of mind, are led naturally to adopt strong measures for their recovery. Nor is it surprising that such a mode of practice should appear to them rude and unskilful, when compared with the delicate and soothing course which these strangers are too apt to pursue. Sir, I myself have been placed in these very circumstances. In the small flock which God had committed to my care there was one who, I trusted, when God should make up his folds for eternity, would be among the first to hear his voice and enter into the heavenly pastures; but who was seduced to attend one of these wandering and popular preachers. The whole congregation were addressed as the elect of God, or at least none but the elect were addressed. The awful threats and expostulations of religion were unheard, whilst its promises and privileges were dealt out with the most unsparing prodigality. He left me, as I thought, humble, teachable, and meek; and I found him supercilious, noisy, confident, and dogmatical. You can sympathize in the sad feelings with which I found myself obliged, after various and earnest attempts, to abandon him to his new principles and pastor.

Spem gregis, ah! silice in nuda—reliqui.

My case, I am convinced, Mr. Editor, is by no means singular. Thousands in such assemblies have contracted the disease of "itching ears." Thousands have returned with appetites so morbid, that such plain and honest food as the "bread of

life" will not go down with them. Thousands, thus soothed with the voice of flattery, will no longer brook the tones of affectionate but wholesome remonstrance and exhortation.

Notwithstanding all this, sir, I am grieved to say that preachers of this description gain access to many pulpits in and out of the metropolis. And what is the consequence? That avenues of approach are thus supplied to all who would attack the citadel of evangelical religion; that all their offences are visited upon those among us to whom the name of evangelical has been affixed; and that at every step of our defence we are hampered by some breach which

their intemperance and carelessness have opened. Surely, sir, such remissness on our part does not suit the days in which God has placed us. The zealous clergy of the church are daily winning their way to a high place in the public estimation, by their increased prudence, and talents, and practical virtue. Let them, under God, persevere in this course. Let them, above all things, guard their pulpits as they would a sanctuary; and consider that, as the ambassadors and representatives of God, they must take care whom they commission to represent themselves.

I am, &c.

EVANGELICUS.

MISCELLANEOUS.

To the Editor of the Christian Observer.

A SHORT INQUIRY INTO THE PRESENT
STATE OF KNOWLEDGE IN THE FE-
MALE WORLD.

THE errors which are incidental to a love of originality, have been lately insisted upon with much earnestness, and exposed with much ingenuity, by a contributor to the *Christian Observer*. Impatient of any alteration in the present system of things, he warmly accuses the partizans of reform; and conceives that the world, like Martinus Scriblerus's shield, will appear more venerable, embossed with the "precious ærugo" of time, than burnished by the zealous hand of industry.

A fact which has been deemed too obvious to require a formal proof, and an opinion which few, if any, have hitherto thought it necessary to dispute, are denied and re-proved by the writer to whom I allude; who, under a profession of regard to the honour of the female sex, is secretly undermining its foundations; and who proclaims "all" to

be "well," in an hour when slumber would be death. "The watchful guardians of the state," who would awaken its members to action and to animation, are reprov'd for creating a false alarm; and are told that more disturbance has been occasioned by them "within the last fifteen years, than during the fifteen, or even *fifty* centuries which preceded them." Passing by, as Dr. Bentley says, "the small figure of rhetoric, called nonsense," which illumines this passage, it seems to be a subject of regret that authors have written, and readers have attended, so little to the purpose.

The writer seems displeased that ignorance is attributed to the female sex, and that this ignorance has been exposed and reprehended. Truth, and not flattery, has been the object of those who have thus written. If the mirror does not reflect a pleasing image, is it the fault of him who holds it up? An author must depict things as they exist; and may reply to objectors as the Chinese, who are remarkable for taking accurate likenesses, answer

an European who may think proper to complain that they have been too happily exact: "No hab got handsome face, how can hab handsome picture, massa *?"

It would have been more satisfactory, had the writer, instead of offering conjectures and "considerations," by way of proof, condescended to inquire into matter of fact. It signifies little to be told that such and such effects may naturally be expected to follow such and such causes, while we remain uncertain of the fact, and, perhaps, not very well convinced by the reasoning.

We have, in the present case, sufficient data whereon to proceed, without resorting to probabilities. We need but to examine the means of knowledge which are possessed by the larger proportion of women, to be tolerably well satisfied of their total inadequacy.

There are few families in which the care of an infant's earlier years is not very principally entrusted to domestics; who, however valuable they may be in many respects, are ill calculated to communicate instruction to the mind, or improvement to the heart. I do not approve of that entire separation between children and servants, which Miss Edgeworth so strongly recommends; both because it seems to be nearly impracticable, and because it would be productive of some ill effects. Yet I cannot but call the intercourse a necessary evil.

The next years of a female's life, are, by the majority of women, passed at a boarding-school; and, without incurring any danger of being termed declamatory, I may venture to assert, that a female boarding-school possesses every disadvantage which is to be found in a public seminary for boys, with scarcely one of its poizing merits.

Emulation, the influence of which is, perhaps, the principal advantage offered by such a course of educa-

tion, having no object that is truly worthy of its exertions, no object which, by ennobling the mind, would humanize the soul, here not seldom degenerates into the base emotions of envy and malignity. Each passion has some excitement, every evil temper is urged into action, and some of the meanest vices too often find a nursery in a boarding-school. So much for the formation of the heart. The provision for the mind is little more eligible. Examine but the scheme (if a scheme it be) of instruction which is constantly proposed. Dancing, music, drawing, and ornamental needle-work, occupy nearly four-fifths of the time; and it is not necessary to dwell upon the manner in which French and English are "grammatically taught" to young ladies. Dr. Darwin remarks, that "female education is frequently directed by those, who have not themselves had a good education, or who have not studied the subject with sufficient attention;" and what professor Stewart has observed upon the subject in general, may be peculiarly applied to this part of it: "If the business of education were more thoroughly and generally understood, it would be less necessary for individuals, when they arrive at maturity, to form plans of improvement for themselves." From the ignorance which prevails among the instructors, arise the depravation of the heart, and the enervation of the faculties, in the pupils. In the latter respect, those women are rarely more fortunate, for whom affluence has procured a private education. Few governesses are well qualified for the situation which they undertake to fill. It is the common resource of poverty; and is often adopted as a mean of subsistence, by those whom a sudden change of circumstances alone has prepared for its execution. Where, among such, shall we find an Hamilton?

It appears then (and I have not lightly hazarded these assertions) that a female has little opportunity

* Johnson's Descriptive Sketches.

for the acquirement of useful knowledge, during the period of her residence at school. This period varies in its length; but usually terminates in the sixteenth or seventeenth year of the pupil's age.

I will not examine into the probable feelings and pursuits of a young woman who has been thus educated; I will not say, that improvement is likely to be an object of very minor consideration in the eyes of a girl just liberated from the iron leading-strings of a governess: I will only inquire into the means of information which, in this stage of her existence, she may possess. I will suppose (what I may reasonably suppose) that her mother is little able to direct or assist her pursuits; it is well, if she permit their indulgence. Her father may possibly be indisposed to study, and not very anxious that his daughter should be otherwise; or should he be himself well informed, experience assures us, that this will not add to his solicitude. She is then abandoned to her own guidance;—happy if she be at liberty to pursue her inclinations, exempt from a mother's remonstrance, and a father's interdiction:

“ Turned off,
Like to the empty ass, to shake his ears,
And graze in commons.”—

Upon the subject of self-tuition, Watts has given us his opinion. “There are few persons,” says this excellent author, “of so penetrating a genius and so just a judgment, as to be capable of learning the arts and sciences without the assistance of teachers. There is scarce any science so safely and so speedily learned, even by the noblest genius and the best books, without a tutor. His assistance is absolutely necessary for most persons, and is very useful for all beginners*.”

A young woman, although she may be actuated by the most sincere desire of improvement, is seldom able to select the means best

adapted for the accomplishment of her purpose. A regular plan of reading can be formed only by those who have already read much: and a considerable portion of time must be previously expended in desultory research. Many other disadvantages are attendant upon solitary study (particularly when that study is prosecuted by a female) which my limits will not allow me to enumerate. That there have been women who have surmounted these obstacles, and o'erleaped the frowning barriers of difficulty and opposition, I am happy to confess. Their merit is splendid, and it is their own. But I fear that they still continue to be thought

“ Portentous things
Unto the climate that they point upon.”

Such women may be compared to the citizens of Sybaris, whose necks were encircled by a rope, while they propounded the law which they had framed: they were uncertain of their doom; but they were secure of condemnation, if they failed to meet applause.

I would make one or two remarks upon the branches of knowledge in which the writer to whom I allude has asserted women to excel. It is true that “a great proportion of the higher classes are familiar with French and Italian.” And in these languages what do they read? Principally, if not entirely, poetry. Poetry may indeed teach a lady to sigh more deeply, to speak more softly, and to look more languishingly; but how far it contributes to the extension and invigoration of the faculties, when made the sole study, a quotation from a late critique in the *Christian Observer* (though more immediately applicable to dramatic poetry) will enable us to decide. “The practical mischief of all this is; that the mind is enervated and deranged at a time when it ought to be braced and organized; when powers intended to be fitted for the serious realities of life, and with an ultimate view to an eternal state, are wasted in fiction, and em-

* *Improvement of the Mind*, chap. vi.

ployed to decorate scenes of visionary, impracticable happiness."

I hope that we are yet far from denominating the introduction of the German language an improvement. I hope that we are yet far from contemplating with pleasure an influx of German absurdity, immorality, and atheism, upon the female world. It were surely better that "the unknown divine entity which we term thought," should be forever confined to the composition of pie-crust, and the embroidery of a vest; or to be corked up, like Asmodeus, in an essence-bottle.

Is it not a little singular, that the same author endeavours to make ridiculous the very knowledge which he celebrates. I am not extremely anxious to protect the loves of the plants, or the secrets of the crucible, or to affirm that the ladies at the Royal Institution understand every thing which they hear; but methinks, this ghost, called Ridicule, which can make the timid fly, and the bravest look pale, stalks forth most ungallantly and inopportunately, by the side of the zealous assertor of female attainments. There does not appear to be much probability that our Bond-street coëffuses will be perplexed with an order to make up a dress in the fashion of the Palmyrean queen; as their sisters at Bath were once annoyed by the imitation of the princess Julia's robe*. It is no more probable than that learned men should assume the flowing garments of Athens and of Rome. Almost any mode of dress would, however, be preferable to that which is so unfortunately prevalent at this moment; and which conveys a tacit suspicion that the mind cannot be expected to be very well furnished, while the person remains so dismantled.

At the close of the paper under consideration we do not seem to be brought to a close of the controversy. We have been like travellers in the plains of Peru, where one

may proceed many hundred miles, without rising a single foot above the level of the sea.

It may, however, be assuredly said, that he who advises a stagnation in the system of improvement, and who wishes the female world to become an intellectual China, however he may pretend to compliment the sex upon its present acquirements, and to laud its thirst after farther illumination, must be doubted of as to the zeal of his patronage. If he look around him he will discern ample space for reform: he will see that, however women may have learned to talk superficially on scientific subjects (and it is better to be silent, than to talk superficially), they have, in reality, made but slender advances towards general information. Is a woman possessed of profitable knowledge, when she can play a piece of music (probably without being acquainted with one of the rules, to which its composition is subject); when she can paint a few green trees and rosy milkmaids to adorn the pannels of her drawing-room, and to enforce the admiration of her visitors (yet remaining in utter ignorance of the principles of the art); when she can enumerate the parts of a flower in a language which she does not understand; and when she can talk of books by the help of a library catalogue and a periodical review? Whether such studies, and studies so pursued, tend to enlighten the mind, and enlarge its faculties, it is not very difficult to decide.

I am by no means inimical to the accomplishments which occupy the hours of our young women; but I regret that they occupy *so many hours*. I would have women taught to think, that they may act;—to reason, that they may not be misled. I do not wish them to be made "scholars;" not merely because they are women, but because many parts of learning would not be useful to them as such: yet I should not dread to meet the evil genius of Latinity at every corner, were they

* Vide *Female Quixotte*.

even instructed in his language. Women may be pedants, as men have been; but they are not necessitated to be so.

Upon the whole, then, I do not hesitate to say, that a reform (however obnoxious the word may have lately become) is very desirable. Not a reform which would produce literary Amazons, but which would make women more respectable as wives, and more engaging as companions. A communication of knowledge is one of the means for accomplishing this end.

—Teneræ nimis
Mentes asperioribus
Formandæ studiis. Hor.

An increase to the strength of the mind, would not be a diminution from the tenderness of the heart; nor would a woman be found to lessen her pretensions to our love, in proportion as she heightened her demand upon our admiration.

June 20.

R. H. M.

To the Editor of the Christian Observer.

THE attention of your correspondents was in your number for January last called to the consideration of the extent to which a Christian parent ought to carry the cultivation of the understanding and talents of his daughters. On this interesting and important topic your readers have already been favoured with some excellent papers: the subject, however, is by no means exhausted. I make no apology, therefore, for offering you the following observations, which may at least serve to promote the further discussion of a question which deserves, and will I trust receive, the fullest investigation.

If it be the part of wisdom to attend to every thing in proportion to its importance, the education of the female sex will certainly be found to be entitled to a very high degree of regard. How much the happi-

ness of domestic life depends on the dispositions and conduct of women, must be obvious to every one. The various relations in which they are placed present them to us as the companions of our retired hours, the superintendants of our families, the sharers of our joys, and the partners of our cares and sorrows; in short, as those who are intimately and inseparably connected with us in all the diversified circumstances and employments of private life. The parts which females are thus called to act, though of a retired and domestic nature, and the influence which naturally results from them, cannot but be productive either of some very beneficial or pernicious effects. In addition to this direct view of their importance, women evidently possess a considerable degree of influence in forming the general habits and manners of society, the exercise and tendency of which will necessarily be regulated by their prevailing character. It is sufficient for my present purpose to state thus briefly the sphere of action which is assigned to females in every civilized, at least in every Christian country. The importance of their education follows as a necessary consequence. Education is the grand instrument by which *men* are formed and fitted for the discharge of the various duties both of public and of private life. To this great object the highest regard has ever been paid in every well-regulated commonwealth; and those nations have ever been esteemed the wisest, as they have unquestionably been the greatest, whose attention to the education of youth has been the most serious and enlarged. This point having been universally acknowledged, both in theory and practice, with respect to *men*, whence is it that the education of *women* has been in general so much neglected? It is not difficult to account for this fact as it appears in the history of some ancient nations, and in countries which have never yet been visited with the light of the Gospel: but

that in Christian, and more especially in protestant nations, where that divine religion is professed which has vindicated the rights of women, and called them to the exercise and discharge of the same general privileges and duties as those which are admitted to belong to *men*, the education of the former, which can alone qualify them to sustain the Christian character, should have been comparatively disregarded, may justly excite our surprize. That this is the fact, will not, I presume, be generally disputed. Great improvements have undoubtedly been of late years introduced into female education; and most of your readers may perhaps be acquainted with some individuals of that sex, who in point both of mental and of moral attainments are eminent examples of excellence. These, however, are but exceptions to the general rule. The prevailing system of female instruction is unquestionably both erroneous and defective, and the generality of women are in consequence ill-educated. If it be said, that this is also the case with *men*, it must be replied, that, without either admitting or denying the truth of the assertion, this is not the point in question.

The whole subject of female education has been so ably treated by a living author*, herself one of the highest ornaments of the sex whose character her writings have greatly tended to improve, that it may seem unnecessary if not presumptuous to follow her on this ground. The errors and the defects of the modern system have been fully exposed in her celebrated "Strictures," and many important directions and suggestions for its amelioration are pointed out in the same valuable work. These corrections of the prevailing course of female education, supposing them to be faithfully adopted, under the superintendence of able and experienced guides, would probably, in many cases, ef-

fect the improvement which is so much to be desired. But although the attention which has thus been excited to this subject has certainly been productive of some general, and of much particular benefit, I apprehend that the radical evils which may be so justly complained of are not yet sufficiently perceived, and that the remedies which can alone effectually remove them have not yet been fully and resolutely applied. I enter not into the subordinate points of female *accomplishments* and *manners*, not only because they have been discussed at large in the work to which I have alluded, and in other excellent publications on the same subject, but because these are branches only of general education, and will be regulated according to the leading features of the system which is pursued. Yet even here I must remark, that the prevailing errors in the modern plan respecting *accomplishments*, appear to me to have been sometimes touched with too lenient and indulgent a hand; and to have been treated rather as *follies* to be playfully ridiculed, than as *evils* to be gravely deplored.

But to proceed to the main question. I contend, then, sir, that the general system of female education is particularly defective in *these respects*: that it fails in calling forth, and duly forming and exercising, the powers of the mind; that some important branches of knowledge are greatly neglected; and that others, which are partially attended to, are not conducted in such a manner, nor carried to such an extent, as are sufficient to render them truly profitable.

With respect to the first of these points, I would observe, with a great writer*, that the business of education (whether of men or women) "is not to perfect a learner in all, or any one, of the sciences, but to give his mind *that freedom, that disposition,*

* Mr. Locke, in his *Conduct of the Understanding*; a little work which in this view cannot be too strongly recommended.

and *those habits*, that may enable him to attain any part of knowledge he shall apply himself to, or stand in need of, in the future course of his life." It is but seldom, however, that the minds of women are thus formed in early life. Their memories, perhaps, are tolerably exercised, and they go through a regular routine of French and English reading, and geography; but during the whole of this course they have too often no distinct knowledge of the various powers and operations of the mind: they are not generally taught to apprehend clearly, to distinguish accurately, to observe correctly, to reason justly, to trace things to their first principles, and to perceive their connections and consequences. The faculties of the female mind are, in short, for the most part, but imperfectly called forth and trained, and cannot therefore form their possessors to the great purposes of a right education.

In addition to this fundamental defect, I have said that *some important branches* of knowledge are greatly neglected in female instruction. I refer principally to the higher branches of arithmetic, to grammar, logic, and the grounds, evidences, and general system of natural and revealed religion.

Under the head of a *partial* and *insufficient attention* to some parts of knowledge which are the professed objects of female study, I allude to history, sacred and profane, with its appendages, chronology and geography; to the principles of natural and experimental philosophy; and to the all-important subjects of morals and religion, considered as a personal and practical concern. Upon each of these points I consider the general system of female education as defective, both as to the manner in which instruction is given, and the extent to which it is carried. History is not read with due attention to those purposes for which it is chiefly valuable, nor upon a sufficiently regular and enlarged plan; the principles of philo-

sophy are seldom taught so as to be thoroughly apprehended; and those of religion and morality, if not more imperfectly exhibited than any others, are generally presented to the female mind in the most confused and inefficient manner.

If these are to any considerable extent the prevailing defects in the education of women, can it be a matter of wonder, that the characteristic failings of the sex should be, the want of clear and comprehensive knowledge, patient thought, sound judgment, and strength and enlargement and elevation of mind? Let not your female readers imagine that this is the language of an enemy, or of one who is insensible to the various excellences of their character. The writer of these observations cheerfully bears his testimony to the quickness of perception, the purity and delicacy of mind, the gentleness, the benevolence, the tenderness, the generosity, the constancy of affection, which are so generally conspicuous in women. And it is on this account that he is anxious to recommend the correction of the errors in their education which deprive them of the advantages they might otherwise derive from such endowments.

But it may be asked in what way are these corrections to be made, and what better system should be pursued? The answer to this question may be easily collected from the preceding remarks. Let the reasoning powers of females be thoroughly brought out and exercised in early life. Let them be taught the right use of their faculties; and be accustomed to mark and exemplify their operations upon every subject. Let the imagination be rather checked than indulged, and habits of attention, steady thought, and patient investigation, be studiously cherished. Let the value of knowledge, and the importance of diligence and application, be strongly impressed upon their minds; and let them be frequently

reminded, that *their* excellence and happiness, no less than that of *men*, depend upon the improvement of their reason. To promote these objects, those branches of knowledge, and those books, should be studied which particularly relate to them. Besides the science of logic, that of numbers and of quantity might be most advantageously pursued. The study of Euclid's Elements appears to be peculiarly adapted to female improvement, inasmuch as it tends to promote habits of fixed attention, and of tracing connections and consequences. And here I will venture to say a few words on the subject of the learned languages. Under the restrictions which I shall presently mention with respect to every part of this plan, I cannot but recommend some acquaintance with them to females. The study of the Latin and Greek languages would not only directly tend to form habits of attention and diligence, and to impart a more thorough knowledge of grammar and of style; but would open an inexhaustible source of entertainment, information, and improvement, from which I can perceive no good reason that women should be debarred. The classical attainments of the unfortunate lady Jane Grey, and of the heroic Elizabeth, are well known; and the fame of the accomplished daughters of sir Thomas More still lives in the praises of the learned Erasmus. Nor have our own times been wanting in instances of female genius and erudition. The analytical Institutions of Donna Agnesi do the highest honour to the mathematical talents of that celebrated lady; and the last editions of the Hebrew and Greek Lexicons of the excellent Parkhurst were presented to the world by the care and diligence of his learned daughter.

Before I proceed to notice some objections which may be made to these suggestions, I would just add, with respect to those branches of knowledge which are either much neglected or but imperfectly taught

in the education of females, that history ought to be pursued *upon a plan*, so as to present to the fair pupil, with due order and distinctness, the ancient and modern state of the world, and so as to give her a clear view of the *philosophy* of its history, and of its importance to the practical purposes of life. Of morals and religion, both as to evidences, nature, principles, and practice, such a course should be pursued as may enable the female to give a just and satisfactory account of the grounds of her faith, and "a reason of the hope that is in her," and such as may, in conjunction with moral and religious discipline, and with the blessing of Heaven, form her to the character of a sound and enlightened and vigorous Christian.

I am aware, Mr. Editor, that many plausible objections might be urged against the adoption of such a plan of female education as I have taken the liberty to recommend. With respect to those persons who would oppose *every attempt* to promote the intellectual improvement of women, I shall say but little: they are, I think, scarcely to be reasoned with. The objections which such persons are accustomed to bring forward so nearly resemble those which were once commonly urged against the education of the lower classes of society, that the arguments which have now nearly silenced the opponents of that salutary measure will for the most part apply to the present case. They are plainly founded partly in prejudice, and partly in ignorance. Your sensible correspondent S. G. has arranged the enemies of female culture under the three classes of men of learning and ability, ill-educated men, and the majority of women. The objections of the first of these classes are alone deserving of attention. The two others cannot surely expect that their opinions will be much regarded. They are patients, not physicians; and it is partly for their benefit that we are recommending female improvement,

But, sir, I must be allowed to doubt, whether men of *real* learning and ability do insist upon the objections which your correspondent notices. Upon what grounds does a man of learning suppose that women of enlightened minds would be *untractable*? Is it from experience of the effects which superior knowledge has upon himself, in the various cases in which he is expected to submit to direction and controul? Are not the most *stupid* animals, on the contrary, uniformly observed to be the most obstinate and self-willed? Surely it cannot be, that the cultivation of those powers which were given for the purpose of rendering us obedient to what is just and excellent, should in the case of women produce the directly opposite effect. I think also that such an idea is manifestly contrary to fact. As to the apprehension of *ill management in the family*, if a woman of a cultivated intellect should happen to be at the head of it, the answer of your correspondent is decisive. The idea of a learned man fearing for his *relaxations* on the ground of his wife's intellectual improvement, is equally idle. A truly learned man, if he be at the same time pious, will scarcely require any other relaxation than the change from one useful or interesting pursuit to another; and if he should, his wife would probably be quite as ready to join in a ride or walk, or in any innocent amusement which might happen to occur, as himself. That scholars should imagine that they would become *less the objects of respect*, should women be put "in possession of some of their own advantages," is perfectly inconsistent with experience. We are generally more disposed, as well as better qualified, to think highly of those who excel in a subject which we understand ourselves, than we are as to one of which we are ignorant; and the respect which is thus produced is obviously of much greater value.

But I conceive, sir, that more

weighty objections than most of those which have now been mentioned may possibly be urged against any extensive plan of female improvement. In the first place, many will object, that the system which has been recommended would tend, if generally adopted, to confound the characteristic distinction which subsists between the occupations and pursuits of the two sexes, and would consequently produce a change in the retired and modest habits and manners which are now so much admired in women. But, as it has been well observed by some of your critical brethren*, "to embellish their minds with an ampler furniture of knowledge, would only confer on them the means of decorating with additional effect their proper sphere; for the Muses can never, of themselves, be at war either with the Graces or the Virtues."

The education which is here recommended is by no means intended to give a *forensic* air to the character of women, but to prepare them for the more elevated and useful discharge of social and domestic duties. If it be said, that there is danger lest a scientific or literary turn of mind should, nevertheless in some cases lead to the neglect of these duties, and to conceit and pedantry, the objection may be admitted; but let it be remembered, that it is one which equally applies to the education of *men*; that it is inseparable from any plan of general improvement; and that, after all, the neglect of domestic occupations, and the pride and self-conceit, which might be thus charged upon the education of such women, would in all probability have been the same, though the appearance would have been different, had their minds remained comparatively uncultivated. It may be added, that *the delicacy* of women may be liable to injury from an acquaintance with the learned languages. This would be a serious

* The Edinburgh Reviewers.

objection, if it could be fairly maintained. But it is contended, that this is a danger which is even more to be apprehended from English and French, than from Latin and Greek authors. It would be easy to name some approved works in both the former languages, from the perusal of which more mischief might be expected to ensue, than from that of the whole compass of classical antiquity—to say nothing of the guidance under which every well-educated female would be, as to studies of the latter kind.

But your correspondent S. P. directs his inquiry as to the extent to which a *Christian* parent ought to carry the cultivation of the understanding and talents of his daughters, and as to the danger which might arise from any enlarged plan of this kind, *of corrupting them from the simplicity of Christ*. This is undoubtedly the principal question on this subject. If it should clearly appear that the course I have been advising would probably be productive of such an effect, instead of recommending, I should most strenuously oppose it. The great end of all education is to prepare the subject of it for the practical purposes of life; and this can never be properly attained, unless the character be formed upon the pure and exalted principles of genuine Christianity. But the service to which we are called by the Gospel is a *reasonable* service; and rightly to discharge it, in its various branches, requires the highest exercise of our rational faculties. In this view, I confess, sir, that in common with S. P. I am not afraid of embarking too much *intellect* on the side of Christianity. Many serious evils have arisen from the want, but few comparatively, if any, from the abundance of this valuable quality. It is true that “little learning is a dangerous thing:” but let it be clearly understood, that I am not contending for a smattering of philosophy, or a meagre pittance of Latin and Greek: I am proposing an attention to these

objects merely as means towards the great and important end of imparting useful knowledge, forming correct taste and sound judgment, infusing pure and scriptural principles, and generating such habits of moral discipline as may render education the school of life, and that of eternity. Such a course, also, naturally pre-supposes the direction of an able and experienced guide, either in the parent or the teacher, or in both, whose main object should plainly be to educate their children or pupils “in the nurture and admonition of the Lord”—who should be chiefly anxious that “the word of Christ should dwell in them richly in all wisdom,” and that Christ himself, in his several characters and offices, should “be formed in them, the hope of glory.” Without such superintendence and care, I admit that there would be danger from the influence of vain philosophy and deceit; but I am not defending a pagan, but a Christian improvement in the education of females.—With one other caution, I quit this part of the subject. Let it not, then, be supposed that I am recommending the *indiscriminate* adoption of the plan above mentioned. The observation of your correspondent S. G. upon this point, exactly coincides with my opinion. As a difference is made in the education of *boys*, according to their different talents and dispositions, so should there be in that of *girls*. It would be idle and absurd to insist on the study of the mathematics, or of the learned languages, in either case, where a manifest incapacity or distaste for it existed. In cases of this kind the parent must exercise his judgment, and act accordingly. It is obvious, also, that the education in question ought in general to be confined to the higher or middle classes of females.

I proceed now to state some of the *advantages* which may be justly expected to result from an improved cultivation of female talents. Both

S. P. and S. G. have dwelt on the tendency of such a plan to qualify women for bearing a larger share in the conversation of men, and consequently to promote the pleasures of social intercourse. This would unquestionably be a great and a mutual advantage. The general turn of conversation in mixed assemblies is at present so frivolous and vapid, that it is no small happiness to be freed from the necessity of enduring it. And although I am very far from wishing to convert the conversation of the dinner party or the drawing-room into the formality of learned disquisition or the asperity of political debate, I am anxious to see it rescued from the trifling and barren topics by which it is now too commonly engaged. In justice, however, to women, I must here observe, that men are in general too apt to carry this deference to the weakness or the taste of females much too far; and the consequence is, that many an empty, supercilious coxcomb, presuming on the supposed superiority of his talents or acquirements *as a man*, frequently ventures to talk to women, infinitely his superiors in knowledge and ability, on subjects and in a manner which the modesty and propriety of his insulted auditors alone prevent them from resenting. The correction of this evil, amongst others, and the general elevation of tone in domestic intercourse, would gradually result from the adoption of the measure which I am recommending.

But there are advantages of a *higher order*, which would flow from the general improvement of female education. The effects of it would be felt in every relation of domestic life. Not to insist on the pleasure and the comfort which *parents* would derive from the society of *daughters* thus educated, the happiness of the *married* state would be far more directly and generally increased. I will not here repeat what your correspondent S. G. has so well observed on this interesting point; but I would add a few remarks.

At present it too often happens, that the wife of a man of talents and learning, whether more or less eminent, has in this respect scarcely any thing in common with him. She is the mother of his children and the mistress of his family; but as to the companion, the friend, the counsellor, she is comparatively nothing. For *these* characters the husband must have recourse to others, and perhaps congratulates himself if the dispositions of his wife do not perplex and hinder him in his pursuits. This is a wretched state, which can only be effectually ameliorated by the improved education of women. This would qualify a wife to appreciate and share in the intellectual labours and pleasures of her husband, and promote that union of sentiment, taste, and occupation, which can alone render the married life truly and permanently happy.

The most important of the female domestic relations—namely, *the maternal*—remains, however, to be mentioned. To *the mother* is chiefly entrusted the charge of forming the minds of her children during their early years; and with respect to daughters, of superintending the whole of their education and conduct. It would be superfluous to say much on what is so generally acknowledged, as to the importance of the manner in which this weighty charge is executed. On the dispositions and the habits which are formed in early life depend much of the usefulness and happiness of future years; and it is certain that these will be considerably affected by the wisdom and the virtues of mothers. We have often heard of the honourable share which was borne by some of the more ancient Roman matrons in the education of their sons: “*Sic Corneliam Gracchorum*,” observes Quintilian or Tacitus*, “*sic Aureliam Cæsaris, sic Attiam Augusti matrem præfuisse educationibus, ac produxisse principes liberos accepimus*.” But in

* Dial. de Oratoribus, 28, 29.

order to this, they must have possessed those superior qualifications, the attainment of which by British females I am now recommending. Independently of the immediate direction or superintendence of the early education of their children, it would certainly be found that mothers duly qualified for this purpose would secure a much greater portion of *respect*, from those who would thus have been so well convinced of their superiority, and consequently a proportionate degree of *influence* over them in future life, the importance of which is obvious.

But many females pass their days in an unmarried state. Yet to *them* the advantages of an improved education would be equally great, and in some respects they would be almost equally beneficial. To the benefits which unmarried women would thus derive, may be justly applied the well-known eulogium of the Roman orator on the studies of literature and philosophy; and how essentially their attainment in wisdom and knowledge might be directed both to public and private purposes of utility, will be readily perceived and acknowledged.

Lest I should extend this paper to an unreasonable length, I will only add two other observations on the advantages which may be expected to result from the general improvement of female education. These relate to *the important effects* which the adoption of such a plan would produce on *the education, and the conduct of men*. I am persuaded, Mr. Editor, that great numbers of men neglect the further improvement of their minds, partly because the slender attainments of school have raised them in general so far above the level of women. Were the education of the latter materially elevated, these indolent male triflers would, almost in their own defence, be excited to pursue their advancement in knowledge. What is, however, still more important, the improved characters of women would be productive of a correspondent

effect on *the moral conduct of men*. I have already adverted to the influence of women over mankind. Supposing, then, this powerful influence to be directed by knowledge and wisdom, to what noble and valuable purposes might it not be rendered subservient! Though excluded, by the evident appointment of Providence, from engaging *themselves* in the arduous duties of public life, women might still, by their private suggestions and examples, animate the stronger sex to the more zealous and able discharge of those offices, and thus render an essential service to their country, and to mankind.

I have already, I fear, trespassed too long on the patience of your readers. I must request their indulgence, however, for a few explanatory and concluding remarks.

1. First, it is plain that, in order to secure the execution of such an improved course of female education, the direction and assistance of *men* are absolutely required. They alone are adequate to such a task; and if they are wise, fathers, husbands, brothers, and other male relatives and friends, will cordially endeavour to promote, in their several spheres, the great object in question.

2. I would, in the next place, beg leave to caution your female readers against any such interpretation of this paper as would lead them to suppose that I wish merely to give them *a literary turn*, or as if I was desirous of raising them to any *competition* of this kind with men. These are vain ideas. The remark of dean Swift, that, after all their attempts at learning, women in general would be surpassed by the attainments of a common schoolboy, though rather witty than strictly correct, may be sufficient to repress any conceit of this nature: and after all, let it never be forgotten, that the cultivation of female talents ought to be no farther pursued, because it is no further valuable, than as it may qualify women for the better discharge of their appropriate duties, and the

more useful exercise of their peculiar influence, in the world. If any of your correspondents, Mr. Editor, can satisfactorily prove, that these important objects may be better secured by any other method than that which I have recommended, I shall most cheerfully submit to the correction of my views relative to this question. In the mean time, let me urge them upon the serious attention of your readers. And let not any of your female friends, who may be conscious of the imperfection of their own education, imagine that it is *too late* for them to think of amending it. They may still do much towards their improvement, though not by entering on the study either of the mathematics or of the learned languages. They may still, by inquiring of those who are able to direct them, attain the right use of their reasoning powers, increase their knowledge, correct their principles, elevate their views, and extend their usefulness. They may still, as I earnestly wish they may, so raise their character, "that they may help to make the next age a better thing, and leave posterity in their debt for the advantage it shall receive by their example."

I am, &c.

May 2.

ELMOND.

REVIEW OF THE REIGN OF GEORGE III.

No. X.

"A colony is to the mother country as a member to the body: the prosperity or unhappiness of either, is the prosperity or unhappiness of both." JOHNSON.

THE constitutions of our provinces in the West were not the result of much deliberation, nor formed with any unity of design; but struck out, rather hastily, to suit the necessity or convenience of the occasions when they were established. The governments were of three kinds; royal, proprietary, and charter. The first subsisted, at the period I am describing, in one province of

New England, and, with some restriction, in another, in New York, New Jersey, Virginia, the two Carolinas, and Georgia. The second had formerly been the government of Carolina and New Jersey; and remained, though considerably abridged, in Pennsylvania and Maryland. The third was, at first, in use throughout all the provinces of New England, but continued only in two of them, Connecticut and Rhode Island.

The royal governments consisted of three parts—a governor, a council, and an house of assembly. The governor was appointed by the crown, and removable at pleasure. The members of the council were also nominated by the crown, being selected from among the most considerable persons of the province, and they held their seats only during the king's pleasure. The house of assembly contained the representatives of the people, with privileges very similar to our commons. Laws were passed as in England, by the concurrence of the governor and the two houses; and they acquired authority, as soon as they had gone through the requisite forms of the colony. Still, however, they were liable to be rejected by the king and council in this country; on which account they were always transmitted home immediately upon their enactment. The upper house, besides its legislative character, was invested with the office of privy council to the governor, the advice and concurrence of which were necessary in all affairs of moment.

The proprietary governments arose out of the vast and ill-considered grants, which were made, at the first settling of several of the provinces, to the noblemen or distinguished adventurers who had interest enough to obtain them. These persons formed constitutions at pleasure; but they succeeded for the most part so ill, that the legislature at home was obliged to interfere, and controul or conclude the exercise of powers so greatly abused.

Two of these governments were abolished. In Maryland, after the restrictive regulations of parliament, the form of the government was similar to those which were royal, only the governor was appointed by the proprietary, and approved by the crown. In Pennsylvania there was no upper house of assembly.

The charter governments corresponded exactly to the originals from which they were copied, in the corporate towns of this island. They were pure democracies. The whole power was vested in the body of the people, as a source from whence to emanate. These elected all their officers from the highest to the lowest, and displaced them at pleasure. The laws they enacted were valid without the royal approbation.

Of these three forms of government, the first is evidently the best suited for provinces attached as colonies to a distant country. The dependence of the council on the crown, in the royal governments, was not probably more than sufficient to compensate for the diminution of influence which mere locality must have occasioned; for a monarch is seldom powerful two thousand miles from the seat of empire. The proprietary governments were inartificial and oppressive in their old forms, and good only according to the degree in which they became assimilated to those which were royal. Originally they were pure despotisms; the privileges of the colonists having flowed only from the bounty of their proprietaries, which appears, from the history of those provinces, to have been very indiscreetly applied. The charter governments were obviously unfit for countries acknowledging dependence upon another state. Whether a form of polity so popular is ever suitable, may be, as it ever has been and probably will ever continue to be, disputed. But the relation in which New England was placed towards Great Britain, made it highly inconvenient that the in-

ternal administration of that province should be subject to no direction or controul from our government, except by the open, invidious, and somewhat questionable interference of the British parliament.

In all ages the governors of distant provinces have been accustomed to abuse their powers; and in free countries it has never been found easy to restrain them. Our colonial governors were responsible to three tribunals in Great Britain; the king in council, the court of King's Bench, and the parliament. But the first had only authority to remove offenders, and could not punish them. The second possessed sufficient authority; but the strictness with which crimes are defined, and the scrupulous jealousy with which the administration of penal justice is guarded from abuse by the forms of our proceedings, as well as by the spirit of our laws, renders our courts very ill qualified for dealing with state offences. The parliament is the great tribunal to which an injured people must appeal. From that high and awful court, as from a deep and exhaustless fountain, have the streams of justice been diffused in various channels through our empire, and thither they all return. They who can escape from every other jurisdiction are responsible here. They who may defy all other authority must bow to this.—It should not be forgotten, that the influence of the British parliament, in controuling those whose extensive power furnishes at once the temptation and the means of offending greatly, is by no means to be measured by the punishments actually inflicted. To men who are placed in high stations, inquiry is almost as disagreeable as condemnation; and while the prevalence of party renders perhaps the latter too rare, it makes the former frequent, exact, and animated. Had Verres been acquitted, no Sicilian prætor would have been forward to imitate his crimes.

The laws established in our

Trans-atlantic provinces were those existing in this country at the times of their respective establishments, together with various subsequent internal regulations. This could not but be inconvenient. The laws of an old country are seldom fitted for a new one. The accumulation of property multiplies questions, questions produce decisions, and the science of jurisprudence becomes complicated. This is an evil, but an evil necessarily incident to a good. It is the price paid for a blessing; as in a country which requires a large metallic currency to effect its exchanges, more capital is kept unproductive than where industry is less active. But if laws thus complicated are carried over to an infant community, the natural order of things is reversed. Instead of disputes creating refinements, the refinements create disputes; and a spirit of litigiousness is generated, which is in its essence captious, illiberal, and ill-natured.

As the course of this historical survey must immediately bring under our view the quarrel of Great Britain with her American colonies, a few observations, though neither profound nor extensive, on the rights she claimed and attempted to exercise, may not be here misplaced.

The stamp act was the first direct and avowed attempt on the part of Great Britain to draw a revenue from America. From the time of passing the celebrated act of navigation, down to the period last mentioned, it had been the unvaried policy of this country to draw whatever pecuniary advantages she coveted from her colonies by means of commercial regulations; and a great variety of statutes were framed, imposing restrictions on the trade of the American provinces, for the purpose of directing a large portion of their growing wealth into the bosom of the mother country. Many of these, doubtless, were inexpedient. At a time when the true principles of economy were ill ascer-

tained, just views even of our own interests could not always be expected; still less, that enlargement of policy which is at once prudent and liberal, and can water one kingdom by swelling high the tide of prosperity in another. Yet there are reasons for thinking that the navigation act has been commercially as well as politically beneficial to this country, notwithstanding the authorities who have adopted a different sentiment. The high profits which this monopoly occasioned, probably put in motion a much larger quantity of industry than could have been created by the ordinary returns of the European trade; and it formed those habits, in America, of correspondence and connection with the merchants of Great Britain, and that assimilation to our tastes, manners, and institutions, which have preserved a close communion between the two countries, even to the present day, notwithstanding the unhappy contest in which we lost the dependence of our American provinces, and must greatly have alienated their affections. That this act was not found to be a burthen too heavy for the elastic and expansive force of our young settlements, is sufficiently proved by their astonishing progress in wealth and population during the half century which preceded our separation from them. The truth seems to be, that each state pressed forward rapidly in the march of prosperity, so soon as the internal obstacles arising from the perverse forms and mal-administration of their respective governments were removed. A monopoly which only compelled them to deal with one of the greatest capitalists, and purchase at one of the best markets in the world, could not be a very oppressive restraint. The navigation act retarded but little the advancement of our colonies, and it bound them fast to Great Britain for ever.

The policy of this country, in respect to its connection with America, whatever might be its merits,

had been, from the earliest days, purely of a commercial nature. But Mr. Grenville, who understood calculation better than large national interests, thought he had discovered a way to augment the revenues of this country without directly touching her resources. He proposed to draw supplies from the western colonies, and the measure was specious and popular. The perseverance of succeeding administrations in this design, under different names, and the opposition which it met with from the leaders of various parties on this side of the water, and from an armed community on the other, occupy nearly twenty years of our history—years, for the most part, of shame and disaster. From the time when this scheme was first announced, great disputes subsisted respecting the right of the British parliament to impose any direct tax on her American subjects. The affirmative was eagerly maintained by Mr. Grenville and the politicians of that party, with some popular and some very able writers, who lent government the assistance of their pens. These all contended that the authority of the British legislature is unlimited;—that in every empire absolute power must rest somewhere, and, in ours, no depository but the parliament can be suggested;—that the right of making laws, civil or criminal, for the Americans, never had been disputed, and that this right virtually involved every other;—and that the reasonings respecting the want of representation were shallow, and proved too much, the whole of that system in this country being imperfect, and founded rather in convenience than any strict right or metaphysical necessity.

Lord Chatham, at the head of no inconsiderable party, boldly denied the right for which the ministers contended. He did not dispute our

authority to legislate for the Americans in other cases, but he insisted that the various branches of the revenue were, by our constitution, *granted*, both in form and substance, by the people or their representatives;—that no tax, therefore, could legally be imposed, without the assent of those who were called on to contribute. The inference necessarily was, that it would be illegal to tax America without the consent of their provincial legislatures; and though the metaphysics of the case are somewhat entangled, the frame of our statutes, as well as the ancient customs and claims of the house of commons, afforded colour for his representation.

Mr. Burke and others took a middle course. They treated the question of right as perfectly unimportant; but contended that the expediency of the case was quite clear;—that our fathers had adopted a wise line of policy; and even if unwise, that it was too late to abandon it;—that no revenue could be had, as America was determined to resist; and that if such a seed were sown, the harvest would be reaped, not in wealth, but in disturbances and disgrace. The event sufficiently verified their predictions.

On a question disputed by such men, it is almost presumptuous to offer an opinion. Yet it may be observed, that the distinction between that which is lawful and that which is expedient, appears to be, in such a case, imaginary. If Great Britain could not raise the proposed revenues without injuring both herself and America, the parliament had, even in the strictest sense, no *right* to raise them. The government of every country is a trustee for its welfare. It is needful, however, to add, that what it is wrongful in a government to do, it may yet be wrongful in subjects to resist.

CRITO.

REVIEW OF NEW PUBLICATIONS.

Memoirs of Dr. Joseph Priestley to the Year 1795, written by himself: with a Continuation to the Time of his Decease, by his Son, JOSEPH PRIESTLEY; and Observations on his Writings, by THOMAS COOPER, President Judge of the Fourth District of Pennsylvania, and Rev. WILLIAM CHRISTIE. London: Johnson. 8vo. 1806.

If it be really sacrilegious to speak any otherwise than well of the dead, we must be deemed quite inexcusable for attempting a review of the interesting piece of biography announced at the head of this article: for, strange to say, we have not only found ourselves in the course of our undertaking compelled to commit a crime of the higher order, but we must actually avow a previous inclination to commit it. That is, without departing from the strict impartiality of reviewers, we cannot but think ourselves justified, as the guardians of truth and advocates for the religion of our forefathers, for taking up the life of Dr. Priestley with this inquiry in our mouths: What adequate cause can be assigned for the fact of a man, certainly of no mean parts or ordinary application, of professed candour, and of real independence, ranging himself deliberately on the side of universal heterodoxy, and drawing his last breath in the defence of every thing apparently erroneous and indefensible? Either truth is a convertible term, synonymous in every man's mind with his own opinions; or if possessed of a real locality and identity, it must be confined to a very minute fraction even of its professed followers; or else, as the only remaining alternative, a man of science, leisure, and talent, unwarped by education, prejudice,

or interest, professes to have spent his life in the pursuit of truth, and has not found it.

The latter, indeed, is the alternative which we must be allowed to choose: and it therefore becomes our duty to offer at least some probable account of this phenomenon; an attempt from which we shall not shrink, after having first introduced our readers to a nearer acquaintance with the subject of our speculations, by a cursory view of the principal transactions in which he was engaged.

Dr. Priestley, the author and the subject of the present Memoirs, was born to a maker and dresser of woollen cloth, as he informs us, on the 13th of March 1733, O. S. at Fieldhead, about six miles south of Leeds in Yorkshire. His mother, whom he unfortunately lost at six years of age, seems to have been a religious woman, and, if we may judge from the following anecdote, well qualified for the formation of a young mind.

"Once when I was playing with a pin, she asked me where I got it; and on telling her that I found it at my uncle's, who lived very near to my father, she made me carry it back again; no doubt to impress my mind, as it could not fail to do, with a clear idea of the distinction of property, and of the importance of attending to it." p. 2.

From the period of her death he commenced a vagrant career; first with his aunt, then at several schools in the neighbourhood; particularly with a clergyman, Mr. Hague, and a dissenting minister, Mr. Kirkby, from whom "he had acquired a pretty good knowledge of the learned languages at the age of sixteen." He next proceeded under his own direction till nineteen, and finished his education at the academy of Da-

ventry, under Mr. Ashworth, afterwards Dr. Ashworth.

His religious creed, which at this period of his history he pauses to unfold, seems to have been hitherto purely Calvinistic.

"Looking back, as I often do, upon this period of my life, I see the greatest reason to be thankful to God for the pious care of my parents and friends, in giving me religious instruction. My mother was a woman of exemplary piety, and my father also had a strong sense of religion, praying with his family morning and evening, and carefully teaching his children and servants the Assembly's Catechism, which was all the system of which he had any knowledge. He was also fond of Mr. Whitfield's writings, and other similar works," &c.

These instructions, added to those of his aunt, and of the many pious, as he tells us, though not always orthodox, dissenting ministers, who crowded her house, seems to have deeply impressed him: and the serious disquietude he sometimes felt while examining the evidences of his own new birth, with the deeper horrors occasioned by applying to himself the case of Francis Spira and "of the man in the iron cage in the Pilgrim's Progress," often overpowered his spirits. Yet, he says, "I imagine that even these conflicts of mind were not without their use, as they led me to think habitually of God and of a future state:" and they seem gradually to have subsided into "a deep reverence for divine things, and a pleasing satisfaction never," he hoped, "to be effaced, but rather strengthening as he advanced, and acquired more rational notions of religion." p. 8.

The first symptom of his not being quite orthodox, as he states it, appeared on his examination, previous to leaving home, in order to his admission into the congregation of which his aunt was a member:

"The elders of the church refused me, because, when interrogated on the sin of Adam, I did not think that all the human

race (supposing them not to have any sin of their own) were liable to the wrath of God and the pains of hell for ever, on account of that sin only: for such was the question that was put to me."—He "remembered before having been much distressed that he could not feel a proper repentance for the sin of Adam; taking for granted, at that time, the doctrine of its imputation." p. 10, 11.

Before he went to the academy, he became "an Arminian, through the conversation of a Mr. Walker, an avowed Baxterian; but had by no means rejected the doctrine of the Trinity, or that of the Atonement." In the course of his academical education, though he had contended on the side of philosophical liberty, yet, "upon studying the subject regularly, he became a confirmed necessarian; and had through life derived, as he imagined, the greatest advantage from his full persuasion of the truth of that doctrine." These oscillations of sentiment he naturally, as well as exultingly, accounts for, by the state of the academy at this time.

"In my time the academy was in a state peculiarly favourable to the serious pursuit of truth, as the students were about equally divided upon every question of much importance, such as liberty and necessity, the sleep of the soul, and all the articles of theological orthodoxy and heresy; in consequence of which all these topics were the subject of continual discussion. Our tutors were of different opinions; Dr. Ashworth taking the orthodox side, Mr. Clarke, the sub-tutor, that of heresy, though always with the greatest modesty."

By this plan, which he repeats was "exceedingly favourable to free inquiry," he was further brought "to see reason," as he again naturally and exultingly informs us, "to embrace what is generally called the heterodox side of almost every question." The extreme of heresy, however, among these academicians at present was Arianism; nor had any one, on leaving the academy, dispossessed either himself or his neighbours of a belief more or less qualified of the Atonement.

This course of academical studies, "so peculiarly favourable to the serious pursuit of truth," was, it is true, deficient in some few particulars:

"There was no provision made for teaching the learned languages. We had even no compositions, or orations, in Latin. Our course of lectures was also defective, in containing no lectures on the Scriptures or on ecclesiastical history: and by the students in general (and Mr. Alexander and myself were no exceptions) commentators in general, and ecclesiastical history also, were held in contempt." p. 21.

This deficiency, however, of which our readers no doubt will form a just estimate, was not productive of all the consequences that might have been hoped for: for our author still retained his zeal for the Christian ministry, and at the age of twenty-one composed the first copy of his *Institutes of Natural and Revealed Religion*. These he soon found an opportunity of reading, for the improvement of a small flock at Needham Market, in Suffolk, where he was first invited to settle, upon a salary of thirty pounds per annum. Not being very popular in this neighbourhood, on account partly of his doubts respecting the Trinity, and partly of an impediment in his speech, which probably added obscurity to doctrines in themselves not very clear, he betook himself more closely to his studies, classical, mathematical, theological, and especially the latter. In pursuit of "more definite ideas" on the Atonement, he now set himself to peruse the whole of the Old and New Testament, and to collect from them all the texts that appeared to him to have any relation to the subject. The consequence of his labours on this occasion was, "what he had no apprehension of when he began the work—viz. a full persuasion that the doctrine of the Atonement, even in its most qualified sense, had no countenance either from Scripture or reason." A further consequence was the composition of a treatise, afterwards published by his friends,

under the title of "*Doctrine of Remission, &c.*" This publication served to introduce him to the celebrated Dr. Lardner, whose opinion of his works he gives in the following anecdote.

"The last time I saw him (about a year before his death), consulting him respecting my *History of the Corruptions of Christianity*, especially this article of it, he took down a large bundle of pamphlets, and shewing me my own said, 'this contains my sentiments on the subject.' He had forgotten that I wrote it, being then at the advanced age of ninety-one. The anecdote is trifling, but relates to a great and good man." p. 32.

It was, however, only a part of his original treatise which saw the light: for the other part contained remarks on the reasoning of the apostle Paul, which Dr. Lardner could by no means approve: they were therefore omitted in this publication. "But the attention which I gave," he adds, "to the writings of this apostle, at the time that I examined them in order to collect passages relating to the Atonement, satisfied me that his reasoning was in many places far from being conclusive." In a separate work he afterwards examined the instances he found of "defective reasoning, and ill-supported conclusions;" "and I thought them," he says, "pretty numerous." Dissatisfied with St. Paul as a reasoner, he grew equally so with his commentator, Dr. Taylor; and having animadverted on both these writers in the *Theological Repository*, Mr. Willet of Newcastle noticed his opinions; "but I cannot say," he concludes, "that *his* remarks gave me much satisfaction."

From Needham, in 1758, he removed to Nantwich in Cheshire, after making an unsuccessful attempt to open a school, and then to lecture on the globes. To save expense he went by sea to London; and professes now to have left behind him all belief of the doctrine of Atonement, of the inspiration of the sacred writers, and of every supernatural influence, except for the pur-

pose of miracles. Arianism, however, at present satisfied him, "*contenting himself with seeing the absurdity of the Trinitarian system.*" pp. 33—39.

At Nantwick he opened a school with more success, and was in great measure diverted, by the employments of teaching and the good-natured simplicity of his neighbours, from all controversial speculations. His circumstances now enabled him to purchase a few books, and some philosophical instruments, "as a small air-pump, an electrical machine, &c." These, which he intended at first only for the instruction of his scholars, happily conducted him to a department in which alone his talents were calculated to serve mankind, and may be considered as the first stone in the fabric of his future eminence. At the same time he also wrote an English grammar, which was published in 1772, with his "*Lectures on the Theory of Language and universal Grammar;*" by reading which, the editor informs us, David Hume was made sensible of the Gallicisms and peculiarities of his style, as he acknowledged to Mr. Griffith the bookseller." p. 44. For the employment of his leisure hours, he here took up the study of the flute, which he found so great a relief from severe pursuits, that "he recommends the knowledge and practice of music to all studious persons; and it will be better for them," he adds, "if, like myself, they should have no very fine ear or exquisite taste, as by this means they will be more easily pleased," &c.

Having continued in each of his fore-mentioned situations three years, he now removed, on the invitation of his friends, to a more ostensible situation in the Academy of Warrington, instituted when he was at Needham. He was first recommended as tutor of the languages; "but Mr. (afterwards Dr.) Aikin, whose qualifications were superior to his own, was justly preferred to him." However, on the advance-

ment of the latter to the divinity department, he succeeded him in the languages.

Thus situated, in 1761 he found time to marry a woman, as he informs us, of an excellent understanding improved by reason, of great fortitude and strong affections, and well skilled in domestic matters: by whose advice and assistance he was greatly relieved in the prosecution of his studies, and the other duties of his station. Such a relief, indeed, seems not to have been unnecessary: for we find his occupations now growing upon him with accumulated force. "Besides composing courses of lectures on the theory of language, and on oratory and criticism, I introduced lectures on history and general policy, on the laws and constitution of England, and on the history of England." These led further to an "*Essay on a Course of liberal Education for civil and active Life:*" this, to animadversions on Dr. Brown, an author upon the same subjects; and these again, to an "*Essay on Government,*" treating of civil and religious liberty. Besides this, "it was his province to teach elocution; and also logic and Hebrew," the two latter of which he exchanged in a year or two for the civil law; and one year he gave lectures in anatomy. He led his pupils also to cultivate the art of writing in verse; a practice to which, though no poet himself, he attributes much of his own facility in writing prose. And on this occasion he relates the following anecdote. "Mrs. Barbauld has told me, that it was the perusal of some verses of mine that first induced her to write any thing in verse; so that this country is in some measure indebted to me for one of the best poets it can boast of."

From Warrington also his *Chart of Biography* appeared, which seems to have procured for him, through Dr. Percival of Manchester, the title of LL.D. from the university of Edinburgh.

The same place gave birth also to

his History of Electricity, under the sanction of Dr. Franklin, to whom he was about this time introduced in London. Pleased with the success of this work, which was planned and published within the year, he boldly projected a similar history of all the sciences; a work for which the editor tells us (App. 1. p. 277) his great facility in perusing, abstracting, and arranging, the works of others, added to his industry and other qualities, eminently fitted him. But this "magnificent idea," it is probable, was given up, when sciences of less modern growth presented themselves for admission into his intended Encyclopedia, and when the works of men and of times with which he was rarely conversant were to be *studied*, as well as perused, abstracted, and arranged. "The History of Discoveries respecting Light and Colours, published in 1772, was a more difficult task; nor did it meet with equal encouragement. Sir I. Newton's important labours in this branch of science could not be fully comprehended without a portion of mathematical knowledge, not even then so common as formerly among the philosophers of the day."—"The work in question is certainly too brief, considering the importance of the subject; many parts of it, the theory of Huygens, Euler, and Franklin, for instance, seem to have merited more discussion." App. 1, pp. 284, 286. Concessions which, being ventured by a man to whom Dr. Priestley stood much in the rank of the Roman emperor to Tityrus, "Namque erit ille mihi semper deus," will raise no high idea of the philosopher's qualifications, in our readers' minds. This failure, however, will perhaps detract little from their astonishment at the undaunted spirit of exertion discovered throughout the remainder of his studies; and when they hear that even in the same year in which he was electrifying the world with the history of that discovery, "five hours of every day were employed in lectures pub-

lic or private, and one two months' vacation he spent chiefly at Bristol, on a visit to his father-in-law" (p. 51). They will be curious to hear by what chemical process he condensed within such narrow spaces of time, pursuits so numerous, so extensive, and so widely severed in nature from one another. The solution of this phenomenon, the continuer of the Memoirs sums up in two words.

"It was by the *regularity* and *variety* of his studies, more than by intenseness of application, that he performed so much more than even studious men generally do. At the time he was engaged about the most important works he always had leisure for company, of which he was very fond. He never appeared hurried, or behind-hand. He, however, never carried his complaisance so far as to neglect the daily task he had imposed upon himself; but as he was uniformly an early riser, and dispatched his more serious pursuits in the morning, it rarely happened but that his labours were dispatched for the day without any exclusion from regular society. His habit of regularity was so universal he never even read a book without determining when he would finish it," &c.

His habit also of varying his studies, which he was persuaded enabled him to do so much, may be appreciated from the following hints for the daily labours of a minister. "Studying the Scriptures, one hour; practical writers, half an hour; philosophy and history, two hours; classics, half an hour; composition, one hour: in all, five hours." To these he added in his own practice every kind of miscellaneous reading, even novels and plays; two or three hours a day spent in games of amusement, as cards, back-gammon, and chess; besides walking, gardening, and frequenting clubs. p. 184 et seq.

But to resume the thread of our history. — In 1767 we still find Dr. Priestley at Warrington, "singularly happy," drinking tea every Saturday with his fellow-tutors, at once delighting and delighted; as they were all four "zealous neces-

sarians," Arians, and agreed on every topic but that of "the Atonement, on which Dr. Aikin held some obscure notions." But "though all the tutors lived in the most perfect harmony, and all exerted themselves to the utmost," an unhappy difference arose between the trustees, the major part of whom, and of the subscribers, became "their enemies:" and the benefits of the institution not being at length sufficiently apparent to strike those, whose support was essential to its existence, a removal on the part of our professor became necessary; and Dr. Priestley was again reduced to the humble situation of minister to a congregation at Mill-hill chapel in Leeds.

Here he resumed "with the greatest pleasure" his proper ministerial studies, "having always considered the office of a Christian minister as the most honourable of any upon earth." His first study, on returning to his favourite "speculative theology," was Dr. Lardner's Letter on the Logos. This quickly advanced him to the Socinian creed, "which, after the closest attention, he saw more reason to be satisfied with every day, and likewise to be more impressed with an idea of its importance." A number of religious tracts, which now swarmed from his pen, soon proclaimed the revival of the ancient controversial flame within his bosom. "The first part of my controversial treatises was written here, in reply to some angry remarks on my discourse on the Lord's Supper, by Mr. Venn, a neighbouring clergyman. I also wrote remarks on Dr. Balguy's Sermon on Church Authority," &c. Replies and rejoinders of course ensued; and Dr. Priestley triumphed, of course, in all the happy consciousness of victory.

In this situation his acquaintance with Mr. Lindsey, then rector of Catterick, commenced; an event "which was the source of more real satisfaction to him than any other circumstance of his life." This gen-

tleman, who seems undoubtedly to have been possessed of an amiable disposition and a sincere mind, very soon put himself under Dr. Priestley's direction, and communicated to him his doubts respecting the doctrines of the church. Dr. Priestley gave him his advice for a temporizing conduct, allowing him to alter the liturgy as he pleased, and leaving it to his superiors to dismiss him; but he was not so great a proficient in the Socinian school: "his better judgment and greater fortitude led him to give up all connection with the established church of *his own accord*." p. 68. We should be curious to have seen the meeting of this candid and disinterested disciple of Socinianism, with a certain other more advanced fellow-labourer, who lately made his appearance in the consistory court, Doctors' Commons.

At the same time also our author became acquainted with the celebrated Dr. Price; of whom in page 70 we find the following character: "For the most amiable simplicity of character, equalled only by that of Mr. Lindsey, a truly Christian spirit, disinterested patriotism, and true candour, no man, in my opinion, ever exceeded Dr. Price." For the fullest confirmation of this exalted character we must refer our readers to Mr. Burke's letter on the French Revolution, which will be found to contain remarks on the following quotation from Dr. Price's sermon preached at the Old Jewry about that time. "What an eventful period is this! I am thankful that I have lived to see it. I could almost say, 'Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation.' I have lived to see a diffusion of knowledge which has undermined superstition and error. I have lived to see the rights of men better understood than ever. I have lived to see thirty millions of people, indignant and resolute, spurning at slavery and demanding liberty with an irresistible voice; their king led in triumph,

and an arbitrary monarch surrendering himself to his subjects." The nerves of Mr. Burke, unfortunately, were not of that peculiar susceptibility which Dr. Price's boasted on this occasion. He saw something in the oppression of innocence, the triumphs of regicide, and the blackest scene of malice and atheism ever exhibited on the theatre of the world, from which his imperfect Christianity shrunk, which neither his defective patriotism could approve, nor his narrow-minded candour justify.

From Leeds, after another residence of six years, Dr. Priestley removed a fifth time, being "tempted" from "the most honourable employment upon earth" by the offer of 250*l.* per annum, to enter as domestic tutor into the family of lord Shelburne, afterwards marquis of Lansdown. Here, through the munificence of his patron, his philosophical inquiries, which he had latterly resumed at Leeds, gained fresh vigour; and his inquiries and experiments upon air gradually ranged themselves into four volumes, to which he afterwards at Birmingham added a fifth. His curiosity was first directed to the subject of air by the chance of living in the neighbourhood of a public brewery at Leeds, where he amused himself with observations on the fixed air evolved during fermentation: and thus he added another to the many instances where active minds have been led by indifferent occurrences to the most important investigations, and chance has taken place of necessity as the mother of invention. His contemporaries have not been sparing in the honour done to Dr. Priestley for his many valuable discoveries in the doctrine of airs. And though we may not be inclined to assent to all the praises bestowed on him by the editor (App. i. p. 250), who calls him "an unrivalled experimentalist, never equalled before or since by the multiplicity of his experiments, their ingenuity, their bearings on the point in ques-

tion," &c., we are yet ready to allow him a high niche in the temple of chemical fame. His station, in truth, seems to have been intermediate, between those who first taught that air was a substance capable of analysis and varying in its constituent parts, and those who after him arranged his numerous but unconnected discoveries into one uniform and consistent system. Happy! had he sufficiently analysed his *own* element, to have confined himself to this: for "had he always 'speculated' thus, it would have been vain to blame and useless to praise him."

But proceeding again out of philosophy into metaphysics, we find him next attacking the three great luminaries of Scotland, Drs. Reid, Oswald, and Beattie, on their doctrine of "common sense." Soon after he published an edition of "Hartley on Man;" and under his wing, not only re-stated his arguments in favour of philosophical necessity, but (such was his destiny) declared for the first time his sentiments respecting the soul, which he had now discovered to be the body (probably by some other happy accident at Bowood), that is, wholly material, a mere affection of the brain. These opinions, which he published, together with some Socinian observations, in a separate work, did not escape the notice of the vulgar; who, it is true, were blunt enough on the occasion to call him infidel and atheist; nor of Dr. Price, with whom it led to a long but amicable discussion. The event of this in Dr. Priestley's mind may be presumed from the next circumstance he relates, with regard to a discussion he maintained at the same time with the bishop of Waterford, on his "Harmony of the Gospels." "Though my side was without any advocates that I know of, and had only been adopted by Mr. Mann, who I believe had no followers, there are few persons, I believe, who have attended to our discussion of the subject, who are

not satisfied that I have sufficiently proved what I have advanced!"

We shall close our account of Dr. Priestley's residence in lord Shelburne's family, with two extracts, calculated to set the doctor in a more favourable light than to some persons he may have hitherto appeared in. One relates to his travels abroad with the family. He found at Paris, he observes, all philosophical persons "unbelievers, and even atheists."

"As I chose on all occasions to appear as a Christian, I was told by some of them that I was the only person they had ever met with, of whose understanding they had any opinion, who professed to believe Christianity. I soon found, however, that they had given no proper attention to the subject, and did not really know what Christianity was." p. 74.

The other extract is from p. 90, and relates to Dr. Franklin.

"It is much to be lamented that a man of Dr. Franklin's general good character and great influence should have been an unbeliever in Christianity, and also have done so much as he did to make others so. To me, however, he acknowledged that he had not given so much attention as he ought to the evidences of Christianity, and desired me to recommend him a few treatises on the subject."

Dr. Priestley then recommended his own and Hartley's works "But the American war breaking out soon after, I do not believe," he adds, "that he ever found himself sufficiently at leisure for the discussion." Such then is the boasted infidelity of modern days, if Dr. Priestley is to be credited—and surely his is not very interested testimony—the mere mushroom spawn of ignorance and procrastination! Will not Dr. Priestley himself rise up in the judgment against the philosophers of the eighteenth century, and condemn them?

We have now accompanied the subject of these Memoirs to the most eventful, we could wish not to add, the most unfavourable period of his life—viz. his retirement from

lord Shelburne's family, and subsequent settlement at Birmingham. It does not appear what led to his separation from that nobleman, who seemed to possess great confidence in him both before and after his departure. It is highly conceivable, however, that some 'drops of bitter,' which 'neglect or temper' might more easily 'shed into the crystal cup' than our cynical philosopher would swallow them, may have separated, without any real dislike, two men, each of whom, we apprehend, needed in his friend a more than ordinary share of "the meekness and gentleness of Christ."

His settlement at Birmingham, in 1780, "he considered as the happiest event of his life, being highly favourable to every object he had in view, philosophical or theological. He formed societies for conversation in both departments; and soon after his arrival succeeded, as joint minister with Mr. Blyth, to the dissenting congregation. His pursuits and speculations now proceeded at full swing:

"From grave to gay from lively to severe."

He preached on the Sunday, and conducted experiments in the week. Now a philosopher with Mr. Watt, Dr. Withering, and Mr. Keir: now a theologian with Messrs. Blyth, Scholefield, and Coates. His mind effervesced with his crucibles: and at length arose from the fumes his great work, entitled *History of the early Corruptions of Christianity*.

(To be continued.)

Memoirs of the Life and Character of the late Rev. Cornelius Winter: compiled and composed by WILLIAM JAY. Bath: Gye. London: Williams and Smith. 8vo. pp. 478. 1808.

THIS is an account of a simple and pious individual, who, from a low beginning, became a respectable dissenting minister, as well as a teacher of young men, of whom Mr.

Jay, the biographer, was one. We must expect a little partiality in the pupil towards his old master. It is, however, the talents, and not the virtues, of Mr. Winter which seem to be overrated. Doubtless the good old man is now gone to that place where learning and genius would have availed him nothing; but where "they that are wise" (in the highest sense of that term) "shall shine as the sun in the firmament, and they that turn many to righteousness as the stars for ever and ever."

Mr. Winter is permitted in the first part of this work to tell his own tale; and we thus become acquainted both with the character of his religion, and the whole turn of his mind. The language which he employs is that of primitive piety and simplicity, with as little methodism, and as agreeable a kind of egotism, as could well be imagined in a disciple and associate of Whitefield (for such he had been) sitting down to write his own life, and to relate his own conversion. He begins by speaking of "the rock whence he was hewn, and the hole of the pit from whence he was digged;" by means of which expression he modestly adverts to the lowness of his origin; for he then proceeds to announce his native place to have been Gray's-Inn Lane, and his mother's descent to have been humble; his father, however, to have been probably descended from Dr. Winter, a man whose name, it seems, is honoured with a place in Palmer's Nonconformist Memorial. But his father, as we are then told, was himself a shoemaker, though promoted, towards the end of life, to the place of head porter to Gray's Inn, at 60*l.* a year. Many a scene of penury did poor Cornelius Winter witness while a boy, for he was soon bereft of his father; and many a hard blow probably did he receive while he was under education at the charity school of St. Andrew, Holborn, into which, though it was

then wretchedly conducted, he deemed it a high honour to have been admitted. He had a kind of religious taste from his youth, having much enjoyed his attendance at the church prayers on the saints' days, and having loved the very sound of Gray's-Inn chapel bell, before he became particularly acquainted with religious truths. Funerals especially were his delight. In his early days, however, he yielded, as he tells us, to some temptations, though as often as he sinned his conscience reproved him. He was now "strongly prejudiced against the methodists and dissenters:" nevertheless, when his clothes were too bad to be seen, he occasionally wandered into a meeting-house.

"I at last" (says he) "got to hear Mr. Whitefield two or three times, and was particularly struck by his appearance and dress. Though at the distance of sixty feet, and the congregation very crowded, I one Sunday evening thought he spoke particularly to me; and the imagination had a powerful effect upon me." "I believe" (he adds) "it was the Christmas previous to this, while at a card-table, I was taking some undue liberty with Mr. Whitefield's ministry, in the way of burlesque; a Scotch woman sitting by smartly reproved me, and desired I would read and pray over the eighth chapter of the Romans, till I understood it." In 1755 he was still more "peculiarly struck with the largeness of Mr. Whitefield's congregation, the solemnity that sat upon it, the melody of the singing, Mr. Whitefield's striking appearance, and his earnestness in preaching. From this time prejudice" (that is, prejudice against Mr. Whitefield) "had no more place in my breast. Mr. Whitefield became increasingly dear to me, and I embraced all opportunities to hear him. Yet I had no knowledge of the evil of sin, and the depravity of my nature." pp. 17—19.

There is, in the phraseology of many religious persons, an obscurity and incorrectness, of which they are far from being sensible themselves. "I had no knowledge before this time," says Mr. Winter, "of the evil of sin;" and yet we find him saying, a few pages before,

"I never did any thing inconsistent with the strict rule of morality, without feeling the smart of conscience." Is this to have *no* knowledge of the evil of sin? The subject at least demands explanation. He ought, perhaps, to have said, "no adequate knowledge." He probably meant, partly, that he had no knowledge which was sufficiently deep and affecting to the heart to entitle him to the denomination of a Christian, and partly, that he had not that doctrinal knowledge of man's fall in Adam, and the consequent corruption of human nature, which constitutes a part of the Christian system, and is now so peculiarly characteristic of the evangelical world. He goes on to observe,

"On the 9th of April, 1760, being the Wednesday in Easter week, and the close of the holidays, as I was playing at cards with my fellow servants, reflecting I might that evening hear Mr. Whitefield, I broke off in the midst of the game, which much indisposed and enraged my companions, who suspected where I was going. It was a night much to be remembered. I have reason to hope the scales of ignorance then fell from my eyes: a sense of my misery opened gradually to me, and I diligently enquired what I should do to be saved. I never more, however, played a game at cards. The text was, 1 Cor. xv. 51, 52." p. 19.

We make these quotations with the view of presenting to our readers a fair example of one of those conversions, under the preaching of Mr. Whitefield, which at the period in question so much abounded. The narrator is a plain man, entitled to general credit for veracity; and his subsequent life has done great credit to his religious profession. We incline to think him a favourable specimen of a convert to what is commonly called methodism. Let us, however, canvass the subject of his conversion.

Mr. Winter seems a little to underrate his antecedent religious attainments. We are far from saying that no moral improvement now took place. His ceasing to play at cards was a presumption

of an increased strictness; and some implications are given, in another part of the work, that he no longer was overtaken by the sins, whatever they might be, to which he had before occasionally yielded, as well as of a new seriousness and disposition to retirement. The whole, however, of the moral change which is described, is scarcely sufficient to constitute that character of an entirely new man in which he now presents himself to the reader. It is, indeed, the common fault of some good men, to leave too short that argument of the soundness of their conversion which arises from the completeness of the revolution which takes place in their moral principles and practice. Great as the importance of evangelical doctrines may be, and strong as the presumption undoubtedly is in favour of those who seem heartily to embrace them, still the degree of opposition which there is in the heart to sin—a point principally to be ascertained by the purity of the life—is the chief test of true religion. Every indication, therefore, of tenderness of conscience, and of a mind enlightened to know good and evil, which Mr. Winter exhibited before this era; and every manifestation of a regard, however general, to the worship of God and to serious things; all this was so much evidence against his having been in an unconverted state: so that some doubt may exist, whether what Mr. Winter has considered as his conversion, might not in part be referred to an antecedent period. There is at least a preparation of the heart, which, no less than the full assurance of the truth, is from God. Mr. Winter himself, in speaking of his former devotional turn of mind, goes the length of saying, "I am inclined to think these frames may be attributed to the work of the Spirit of God, which, though early begun, was frequently interrupted, &c." Does he mean then that he was a subject of divine grace in early life, but no subject of it at the time immediately preceding his conversion?

This supposition a little impeaches that doctrine of final perseverance in which we conceive Mr. Winter, in common with Mr. Whitfield, to have believed. The notion of many Calvinists is, that man is totally destitute of grace until that time arrives when the converting and sanctifying Spirit of God visits him; and that the smallest particle of this grace is a sure pledge of a further communication of it, and of the final salvation of the recipient. We are happy to perceive in Mr. Winter any symptom of a departure from the strictness of this creed. His religious experience is thus rendered nearly conformable to that of many who do not profess to belong to the Calvinistic school, and more conformable, as we think, to the language of Scripture. God, in speaking to us through his holy word, has not described the operations of it with that precision, he has not traced their progress with that order, he has not announced the invincibility of grace with that clearness, which many modern theologians have introduced into the subject. "The kingdom of God," says our Saviour, "is as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up he knoweth not how." The effects of divine grace are perhaps nowhere more visible than in the lives of some who can give no account of the day of their conversion, or of the order in which the several truths of the Gospel were unfolded to them. In this respect "there are diversities of operations; but it is the same God that worketh all in all." There is great danger of being led into a false confidence by the recollection of some temporary flow of the religious affections, or of some strong impressions made upon the mind at a particular period. Many of those Jews who fell in the wilderness, had had their religious feelings; they had been highly elated with religious joy; they had sung the song of Moses at the Red Sea: — nevertheless, their

heart was not right with God, neither were they steadfast in his covenant. We incline to think, that the soundest religion is commonly slow, and sometimes almost imperceptible, in its growth; and that as the operations of God in nature are for the most part silent and gradual, so is it also in his kingdom of grace. "The kingdom of God cometh not with observation." Man is apt to be sudden and violent in his acts, and he admires what is tumultuous, extravagant, and miraculous; but God is a God of order, and he commonly works unseen while he is accomplishing his greatest purposes. "And behold, the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks, before the Lord: but the Lord was not in the wind. And after the wind an earthquake; but the Lord was not in the earthquake. And after the earthquake a fire; but the Lord was not in the fire. And after the fire a small still voice."

We beg by no means to be understood as questioning or disparaging the piety of Mr. Winter by these remarks. He naturally adopted much of the religion of the individual who had chiefly instructed him in the Gospel. We have been desirous merely of guarding against an inference which many may draw from such a conversion as this; namely, that some very memorable impression, made by a particular sermon or event, is the best; if not the only, evidence of having entered into a Christian state.

Mr. Winter speaks feelingly and piously of his difficulties at this new period of his life. One of his relations was of opinion that his attendance on Mr. Whitefield might keep him out of harm's way, and therefore ought to be tolerated for a little while. "A guide," says Mr. Winter, "was wanting, to regulate my zeal; but such a one was not at hand" — though the good woman before spoken of afforded him some counsel. He became "a sermon hunter;" and those popular preachers who came

the nearest to Mr. Whitefield were principally resorted to, under whose sermons "a heavenly breeze," to use his own words, "seemed to blow upon his soul." He now entered the Tabernacle society. These, he says, were his "halcyon days." "The Bible became his food, and he was comforted under many trials, though his zeal carried him into many extravagancies; and he sometimes broke the bounds of duty to hear the word." It was the custom, at some of the private religious meetings to which he now belonged, to allow any one who was piously disposed to speak, after the preacher had done. "I stood up," says Mr. Winter, "one evening, after many struggles with myself upon the propriety of the attempt. My appearance was singular. I stood upon a form, a meagre youth of eighteen, and meanly appareled. I introduced myself in the words of the Psalmist: 'Come and hear, all ye that fear God, and I will declare what he hath done for my soul.' I found much enlargement, and from that time became one of the speakers. What I had to say was kindly received. I now employed part of the Lord's-day in visiting the sick, &c.; but was still in a secular employ (that of a water-gilder), and had no idea that it was contrary to the will of God, and that he had a different design in view." Soon afterwards, however, young Winter was over-persuaded, by the farther zeal of his friends, to make "trial of his acceptance at Cheshunt in Herts," and was subsequently requested to "cast in his labours at Gravesend." Discouragements at the same time pressed upon his mind, and the time of his thus entering into the ministry was a season, as he assures us, of much conflict and trouble. His very benevolence and sympathy for others, as well as his simplicity, concurred with some imprudences and faults to bring him into snares; though, on the whole, his integrity preserved him. Chatham was the next scene of his labours; and an "innovation

being made upon the Calvinistic cause at Sheerness by Mr. Wesley's people," he began to spend some of his time there.

At this period (1766) having heard that Mr. Whitefield had lamented the want of ministers in America, and knowing him to have sent thither some as deficient in learning as himself, he presumed to attempt obtaining an introduction to this venerated character. But, says Mr. Winter, "Mr. Whitefield was inaccessible but to few. His connections were large—you could not knock at his door and enter at any time. 'Who is it, and what is his business?' were questions which must be answered antecedently to admission. And if entrance was allowed, it was in these terms: 'Tell him to come to-morrow morning at six o'clock, perhaps five, immediately after preaching: if he is later I cannot see him?'" The candidate was introduced by a letter from Mr. Berridge. "Mr. Whitefield," says he, "gave me a mild reception. It was on Wednesday I waited on him. He said he should expect me to preach at the Tabernacle next morning at six o'clock." After this proof of competency, as well as a testimonial from different places where he had been, and some communications of religious experience furnished by letters which he was desired to write, he was advanced so far only as to be admitted into Mr. Whitefield's family. He here observes:

"I am afraid to say every thing which might be brought upon the tapis for three years.—Perhaps it would be putting the picture of so valuable a man as Mr. Whitefield was, into too deep a shade, to say that he was not a fit person for a young man in humble circumstances to be connected with. He was not satisfied with deficient abilities, but he did not sufficiently encourage the use of the lamp for their improvement. The attention of a youth designed for the ministry, was too much diverted from the main object, and devoted too much to objects comparatively trifling. I was considered as much the steward of his house as his

assistant in the ministry. While I was kept in bay and at anchor, many, piloted by him, set sail, and I at last knew not whether I were to indulge a hope for America or not. My fidelity being proved, I became one of the family, slept in the room of my honored patron, and had the privilege to sit at his table. I judged I was where I should be; and was determined never to flinch from the path of duty, nor intentionally to grieve the man whom I knew had many burdens upon him, and for whom I could have laid down my life. But I was unequal to my sphere, and sunk under my burden. It pleased the Lord thrice in the year to lay me upon a bed of sickness." p. 73.

After a certain lapse of time he was asked to take the charge of some negroes in Georgia, and gave himself to Mr. Whitefield's disposal. He here interrupts his narrative to mention a few particulars of the more private and domestic character of Mr. Whitefield, and as these cannot fail to interest our readers, we shall transcribe almost the whole of the passage, reserving our remarks upon it to a subsequent part of the review.

"By this time I had fully found out dear Mr. Whitefield's complexion, and indeed long before. Not doubting but that by Providence I was introduced to him, highly revering his character, and affectionately loving his person, I was determined to be like Diogenes, who would rather sustain the blows of the stick of his master Antisthenes, than be deprived of the advantage of his school.

"The following are some of the promiscuous tracts of his mere private character, and I presume this is no improper place in which to give them. He used too much severity to young people, and required too much from them. He connected circumstances too humiliating with public services, in a young man with whom he could take liberty; urging that it was necessary as a curb to the vanity of human nature, and referred to the young Roman orators, who after being exalted by applauses, were sent upon the most trifling errands. His maxim was, if you love me you will serve me disinterestedly: hence he settled no certain income, or a very slender one upon his dependents, many of whom were sycophants, and while they professed to serve

him, under-handedly served themselves effectually. Under this defect his charity in Georgia was materially injured; owing to the wrong conduct of some who insinuated themselves into his favour by humouring his weakness, and letting him act and speak without contradiction. He was impatient of contradiction: but this is a fault to be charged upon almost all great people. I could mention some. He was not happy in his wife, but I fear some who had not all the religion they professed contributed to his infelicity. He did not intentionally make his wife unhappy. He always preserved great decency, and decorum, in his conduct towards her. Her death set his mind much at liberty. She certainly did not behave in all respects as she ought." "No time was to be wasted; and his expectations generally went before the ability of his servants to perform his commands. He was very exact to the time appointed for his stated meals; a few minutes delay would be considered a great fault. He was irritable, but soon appeased. Not patient enough one day to receive a reason for his being disappointed under a particular occurrence, he hurt the mind of one who was studious to please; he discovered it by the tears it occasioned, and on reflection, he himself burst into tears, saying, 'I shall live to be a poor peevish old man, and every body will be tired of me.' He frequently broke the force of his passion by saying, 'how could you do so, I would not have served you so?' He never commanded haughtily, and always took care to applaud when a person did right. He never indulged parties at his table; a select few might now and then breakfast with him, dine with him on a Sunday, or sup with him on a Wednesday night. In the latter indulgence he was scrupulously exact to break up in time. In the height of a conversation I have known him abruptly say, 'But we forget ourselves,' and rising from his seat, and advancing to the door, add 'Come, gentlemen, it is time for all good folks to be at home.' Whether only by himself, or having but a second, his table must have been spread elegantly, though it produced but a loaf and a cheese. He was unjustly charged with being given to appetite. His table never was spread with variety. A cow heel was his favourite dish, and I have known him cheerfully say, 'How surprised would the world be, if they were to peep upon Dr. Squintum, and

see a cow heel only upon his table.' He was neat to the extreme in his person and every thing about him. Not a paper must have been out of place, or put up irregularly. Each part of the furniture must have been likewise in its place before we retreated to rest. He said he did not think he should die easy, if he thought his gloves were out of their place. There was no rest after four in the morning, nor sitting up after ten in the evening. He never made a purchase but he paid the money immediately; for small articles the money was taken in the hand. He was truly generous, and seldom denied relief. More was expected from him than was meet. He was tenacious in his friendship, and when the transition of Providence moved from prosperity to adversity, he moved with it to abide by his friend. He felt sensibly when he was deserted, and would remark, 'The world and the church ring changes.' Disappointed by many, he had not sufficient confidence in mankind; and from hence I believe it was, he dreaded the thought of outliving his usefulness. He often dined among his friends, usually connected a comprehensive prayer with his thanksgiving when the table was dismissed, in which he noticed particular cases relative to the family, and never protracted his visit long after dinner. He appeared often tired of popularity; and said, he almost envied the man who could take his choice of food at an eating house, and pass unnoticed. He apprehended he should not glorify God in his death by any remarkable testimony, and was desirous to die suddenly." p. 78.

But we return to Mr. Winter, whom we have now to view in the humble, but unquestionably useful, character of a "negro parson;" for such was the title given to him in America—a title of contempt, arising chiefly from the prejudice generally prevailing against the instruction of negroes.

"All," he says, "were up in arms against me; many threatened me if I presumed to come into their plantation. A motion was made in the council to consider me as a nuisance to the province, and as such to silence me, but they could not carry the motion. However time and circum-
spec- tion retrieved my reputation in some

degree. The house I lodged in abounded with boarders, particularly at the sitting of the assembly. I generally endeavoured to be affable, but not forward, conversant but not loquacious, short in my sittings after meals, and constant in my study. I was generally indulged with much liberty in family prayer, mornings and evenings, and frequently dropped a short pertinent hint from one or a few verses out of the portion I read. This gained attention, and by degrees I acquired credit, being mostly reproached by persons who knew least of me. The conversation of which I was the subject, usually concluded to this effect: 'It is a pity he thinks of being employed in a work that will bring him so little credit, while he has a capacity to be an acceptable minister to the white people, where one is wanting.'

"It may appear that this representation of myself savours of pride, but I can appeal to Him who alone knoweth the heart that I only mention it to his praise. If I review any part of my outward conduct with satisfaction, I review the defects of all my duties before God with shame. However I might satisfy others, I was dissatisfied enough with myself. Strict morality will not compensate the want of spirituality, and of this I found myself deficient,—may not the deficiency be laid to my charge." p. 95.

An idea was now entertained of obtaining for Mr. Winter ordination as a minister of the Church of England; and the concern of the orphan-house in Georgia, an institution of Mr. Whitefield, respecting which Mr. Winter remarks that he was much too sanguine, was, in the event of the death of the founder, to be committed to his guardianship. He could not enter on this new office in its full extent without episcopal ordination. We reserve for our next number the subject of his application to the bishop of London to be admitted into holy orders, and the bishop's consequent refusal. It is a question of some importance, turning partly, and as we think chiefly, on the character and conduct of Mr. Whitefield, with whom he honestly professed himself to have

been associated. The narrative which we have given will conduce to the illustration of this subject.

(*To be continued.*)

The Travels of Bertrandon de la Brocquière, Counsellor and First Esquire-Carver to Philippe le Bon, Duke of Burgundy, to Palestine, and his Return from Jerusalem over-land to France, during the Years 1432 and 1433. Extracted and put into modern French from a Manuscript in the National Library at Paris, and published by M. le Grand D'Aussy, in the fifth Vol. of the Mém. de l'Institut. Translated by THOMAS JOHNES, Esq. At the Hafod Press. 1807. Large 8vo. pp. 336.

WE took up this volume with the expectation of discovering in it some intelligence of interest relative to a land of which almost every circumstance is consecrated by the memory of the great transactions exhibited upon it; but we found the author writing just like a man who never expected that his journal would be examined by critics, three or four centuries after his death, for proofs of the accuracy of the Scriptural representations, and solutions of their difficulties.

We were rewarded, however, with an instance or two, which may serve to enrich the collections of Messrs. Burder and A. Clarke. The first confirms a peculiarity which has more than once been observed, respecting the weather of the Holy Land, and which explains some passages of Scripture :

"As far as Damascus, we continued to travel between mountains, at whose feet are many villages and vineyards. But I warn those, who, like me, shall have occasion to make this journey, to take good care of themselves during the night, for in my life I never felt such cold. This excess of cold is caused by the fall of the dew; and it is thus throughout Syria. The greater the heat during the day, the

more abundant the dew and the cold of the night." p. 110.

Again :

"My mouere there," at Balbeck, "quitted me, as I had overtaken the caravan. It was encamped near a river, on account of the great heat in these parts: the nights are nevertheless very cold, which will scarcely be believed, and the dews exceedingly heavy." p. 147.

The fertility of that part of Palestine, which is a part of the ancient Galilee—a region celebrated by Josephus for the richness of its pastures and fruits, as well as the multitude of its towns and villages—is attested in the following passage :

"To the east of Mount Tabor, and at the foot of it, we saw the Tiberiade beyond which the Jordan flows: to the westward is an extensive plain, very agreeable from its gardens, filled with date-palm trees, and small tufts of trees planted like vines, on which grows the cotton." p. 124.

The eastern custom, of making presents at visits to superiors, is frequently referred to. The following instance is as decisive as any.

"He," the ambassador, "was apprised of the hour when he might make his obeisance to the prince," or grand karman of part of the Lesser Asia, "inform him of the object of his mission, and offer his presents; for it is an established custom in the east never to appear before a superior without bringing presents. His were six pieces of camlet of Cyprus, I know not how many ells of scarlet, forty sugar-loaves, a peregrine falcon, two cross-bows, and a dozen of bolts." p. 185.

There is another subject in this volume which will suggest some curious reflections. At the time that De la Brocquière performed his extraordinary journey, the arms of the Turk were the terror of Christendom; and twenty years after he passed through the capital of the eastern empire, it opened its gates to the victorious Mohammed. Our traveller, who saw much of the Turks while he traversed the country which they had occupied, was very inquisitive respecting their

mode of warfare, and the causes of their success; and he has endeavoured to draw out a plan for conquering them. Of some of his observations on this subject our readers will easily see the application.

With respect to their persons he observes, that "they are but of moderate size and strength:"—"they are diligent, willingly rise early, and live on little."

"Their obedience to superiors is boundless. None dare disobey, even when their lives are at hazard; and it is chiefly owing to this steady submission that such great exploits have been performed, and such vast conquests gained, as render them masters of a more extensive and considerable country than all France. I have been assured, that whenever the Christian powers have taken up arms against them, they have always had timely information of it. In this case the sultan has their march watched by men assigned to this purpose, and he lays wait for them with his army two or three days' march from the spot where he proposes to fight them. Should he think the opportunity favourable, he falls suddenly upon them;" &c. "Ten thousand Turks, on such an occasion, will make less noise than one hundred men in the Christian armies. In their ordinary marches, they only walk, but in these they always gallop; and as they are beside lightly armed, they will thus advance farther from evening to day-break than in three other days." "It is by these forced marches that they have succeeded in surprising and completely defeating the Christians in their different wars." "It is the policy of the Turks to have their armies twice as numerous as those of the Christians. This superiority of numbers augments their courage, and allows them to form different corps, and to make their attack on various parts at the same time. Should they once force an opening, they rush through in incredible crowds, and it is then a miracle if all be not lost." pp. 286—293, 302, 303.

What we have to add will concern the translator, who, in a preface at some length, has given an account of the early French travels. The superstitions of the middle ages are often the theme of very ambiguous language; and writers of a

certain class usually seize upon them, as affording the opportunity of enouncing censures, which may seem to terminate in and be justified by the immediate subject, while by their generality, they equally involve every thing that deserves the name of religion. How far any language of this description may occur in the pages before us, the reader will judge for himself; and he will likewise make his own interpretation, as he shall see cause, of the following reflection upon the zeal manifested by St. Louis, king of France, for converting heathen nations to the Christian faith. "But Louis had the fanaticism of conversions and proselytism; and that, in some minds, is an incurable disorder." p. 29. What immediately follows is of a piece. For ourselves, without deciding upon this point, we will only observe, that there is such a thing as fanaticism in impiety; and *that*, we fear, in some minds, is an incurable disorder. Nor do we scruple to affirm, that the most superstitious devotee, whose knees ever grew callous before a crucifix or an image of the blessed Virgin, acts at least as rationally, as one whose whole life is consumed, without any reference to religion, in translating and editing old chronicles and travels.

Sermons on various important Subjects, by Mr. ARCHIBALD M'LEAN, one of the Pastors of the Baptist Church, Edinburgh. Edinburgh: Turnbull. London: Button and Son. 1807. 12mo. Pp. 338. Price 3s. 6d.

THESE sermons are nine in number, and of course not deficient in length; each containing, on an average, between thirty and forty pages. The length is in itself a circumstance of indifference, and its propriety depends both upon the nature of the subject and the mode of treating it. The sermons before us cannot be classed with the lighter species of

reading; and we imagine, with most readers a tolerable share of patient attention will be required in the perusal of them. They are argumentative, and the argument is frequently of an abstruse, minute, and extensive description. Although both the subjects, and the manner in which they are handled, are what we do not hesitate to call evangelical, an assertion which by no means involves an acquiescence in every article of doctrine contained in them, yet they can hardly be considered as fully entitled to the appellation of practical—or perhaps we might more justly say, popularly practical. In order that we may be understood, we observe, that this defect consists, not in the substance of the thing, but in the manner. The practical nature and inferences of the doctrine delivered are not sufficiently impressed by personal application; and the address to the *audience* (as it must be supposed to be in the first instance) is seldom, if ever, direct. As the sermons consist not of such speculations as lead to no practical inference, but embrace those fundamental doctrines, which, although they must be viewed speculatively in the proof and statement of them, naturally and necessarily draw after them consequences which involve the whole duty of Christians, we might justly expect, that in some at least the form of address should be such as is calculated to produce the most powerful and personal effect upon the mind and conduct.

In order that our readers may be able to judge for themselves, in some degree, what recommendation to their notice the volume before us contains, we will give a list of the subjects of the sermons: 1. The Belief of the Gospel Saving Faith; 2. On the Parable of the Sower; 3. The Scripture Doctrine of Divine Grace; 4. On the Economy of Redemption; 5. The preferable Happiness of being with Christ; 6. The Doctrine of Reconciliation; 7. The Truth of the Gospel Testimony and

Promises; 8. The great Object and End of the prophetic Dispensation; 9. The Subjection of all Nations to Christ.

The second sermon, on the Parable of the Sower; comprises evidently too much matter. It would supply enough for four, or for five; the fifth, or the first of the five, to contain preliminary observations, very important to be stated, both for the elucidation of the meaning of the parable, and for the purpose of more effectually enforcing its instruction. Dr. Stennett's Discourses on this subject are well known, and deserve so to be. They fill a good-sized octavo, and are not, generally speaking, too diffuse.

The sermon in this collection which pleased us the best, is the sixth, which treats of the doctrine of Reconciliation. It may rather, indeed, be considered, on account both of its length and of the style in which it is discussed, as a dissertation. We select the closing paragraph, as a favourable specimen of the more practical parts of the volume.

“ 3. Lastly, The ministry of reconciliation is intended to be the means of gaining upon the hearts of sinners, and of reconciling them to God. The apostles declared to men, ‘ That God was by Christ reconciling the world to himself, not imputing their trespasses unto them;’ and that he accomplished this by ‘ making him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.’ This is termed ‘ the word of reconciliation,’ not only because it reveals that reconciliation for sin which is already made by the death of Christ, and in which God is fully satisfied; but also because it contains every argument and motive which is suited to subdue the enmity of the human heart, and ‘ is mighty through God to the pulling down of strong holds: Casting down imaginations,’ or reasonings, ‘ and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.’ 2 Cor. x. 4, 5. The apostles did not satisfy themselves with having barely stated the doctrine of reconciliation, but were so-

licitous that it should produce its proper effects upon the hearts of their hearers. They spoke to men as condemned criminals, ready to perish, and exposed to the wrath of Almighty God; at the same time they declared unto them a full and free salvation through Christ for the very chief of sinners, and upon this ground they urged upon them repentance toward God, and faith toward the Lord Jesus Christ. This they pressed home upon them with such earnestness as was suited to the importance and interesting nature of the subject, and they used the most forcible motives both to awaken their fears and encourage their hopes: Knowing the terror of the Lord, they persuaded men, 2 Cor. v. 11. Acts xiii. 40, 41. chap. xxiv. 25. but they chiefly endeavoured to gain upon them by the allurements of his mercy and grace: In declaring God's message of peace to guilty rebels they followed it up with the most earnest and affectionate entreaties, as it were from the mouth of Christ himself: 'We are (says the apostle) ambassadors for Christ, as though God did beseech you by us: We pray you in Christ's stead, be ye reconciled to God.' This answers to the commission in the parable, 'Compel them to come in,' Luke xiv. 23. and thus it is that God draws men freely but powerfully with cords of a man, with hands of love, Hos. xi. 4. We all know that the earnest and importunate entreaties, even of men, have a considerable

influence upon the most obdurate and inflexible minds; and that they often prevail when all other methods have proved ineffectual to move them: But that the great God should send his ambassadors, not only to command, but to entreat and beseech his rebellious creatures to be reconciled to him, is truly amazing condescension: Yet the argument by which these entreaties are enforced, and on which they are founded, is still more wonderful, namely, 'For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.' Christ crucified is the great reconciling object. Here divine justice and the conscience of an awakened sinner meet in one common ground of satisfaction. Justice requires no more, and the sinner believing this is satisfied and reconciled to God. It is the influence of the cross of Christ that draws sinners to himself: 'And I, (says he), if I be lifted up from the earth, will draw all men unto me.' John xii. 32. And so the preaching of Christ crucified is unto them that are called, the power of God, and the wisdom of God, 1 Cor. i. 13, 23, 24. Yet we are also informed, and observation confirms it, that to many it is a stumbling-block and foolishness; and this shews that the powerful influence of the Holy Spirit is absolutely necessary to make the word of reconciliation produce its proper effect upon the minds of sinners, so as to reconcile them to God." p. 259.

REVIEW OF REVIEWS.

To the Editor of the Christian Observer.

IN the Critical Review for October last, p. 212, I observed a critique on a work entitled "An Examination of the Passages contained in the Gospels and other Books of the New Testament respecting the Person of Jesus, with Observations arising from them." The writer of this critique, after observing that "most of the strange, absurd, and senseless doctrines, which have been grafted on the Christian scheme, have been

principally supported by texts taken from the Epistles, which have either been wilfully perverted, or grossly misunderstood," then brings forward the following sentiment: "All the Christianity which is necessary for salvation, is contained in the four Gospels; and the peace of the church would have been much less disturbed if the Epistles of St. Paul, which St. Peter himself confesses he found it difficult to understand, had perished with the churches to which they were first addressed, and for

whose direction in many points of *temporary expediency* or *fugitive interest*, they were particularly composed."

Now, sir, though we have been much accustomed in these days (and especially in one or two *late* glaring instances) to hear parts of the New Testament treated with open contempt, as unworthy of credit and of their place in the sacred volumes, I am not aware that so violent and unqualified a sentiment as the above has ever before fallen from the pen of any of the numerous journalists who are hostile to the fundamental doctrines of the Gospel.

The Reviewer begins with remarking, that "all the *Christianity necessary to salvation* is contained in the four Gospels." By this expression I understand him to mean, that the whole doctrine of salvation is so fully and explicitly declared in the Gospels, that there is no need of paying any attention to the other books of the New Testament. Yet what were our Lord's words, just before his death, recorded in one of the Gospels? "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when the Spirit of truth is come, he will guide you into all truth." "From this it is evident," says Dr. Mac-knight, in his first Preliminary Essay, "that whilst on earth Jesus did *not* declare the *whole doctrines of the Gospel*, but left them to be revealed by the Holy Ghost to the persons who after his departure were to make them known unto the world." The four Gospels were written to convey to mankind the *history* of the life of Jesus, what he did and suffered in the world, that, comparing this history with all those "things which Moses and the prophets did say should come," we might have a firm foundation of our faith in him. "These are written," saith St. John, "that ye might believe that Jesus is the Son of God, and that, believing, ye might have life through his name." With respect to those points of doctrine which are exhi-

bited in the discourses of our Lord, recorded in the Gospels, "they were delivered," says the above-mentioned author, "that when the persons commissioned by him to preach the Gospel, in *its full extent*, executed their commission, the world, by observing the perfect uniformity of their doctrine with his, might entertain no doubt of their authority and inspiration in those *further* discoveries which they made concerning the matters of which Christ himself had *spoken nothing*." "We are not in the Gospels to look for a *full account of the Gospel scheme*. The Gospel doctrine is to be *found complete* only in the Epistles." And it is especially in the Epistles of St. Paul, professedly doctrinal compositions, that we find those full elucidations of the distinguishing doctrines of the religion of Jesus, by the knowledge of which we can become "wise unto salvation." Of these, the Reviewer thus speaks, "wresting," to suit his purpose, St. Peter's words concerning them: "which St. Peter himself *confesses that* HE found it difficult to understand." It is sufficiently well known, sir, that the apostle Peter's words are; "In which *are* some things hard to be understood:" not by *himself* surely, who was inspired with a portion of the same divine "wisdom" which was "given unto his beloved brother Paul," but by those who were "unlearned and unstable," who *wrested* them, "as they did also the other Scriptures, to their own destruction."

On this subject I cannot forbear quoting the words of Dr. Doddridge, in his note on the place, as exactly agreeing with my views and purpose. "It is," says he, "by many writers justly observed, that the difficulty is said to affect *αμαθεις* and *ασυρπικτοι*, *unteachable* and *unsteady* men, whose *prejudices* indispose them for *admitting the truth*, or whose *levity* prevents their due solicitude to retain it; but not persons of humble, teachable minds, resolute in pursuing and maintaining the truth. And the *remedy* prescribed is not *lay-*

ing aside the Scriptures on account of their obscurity, as *some would persuade us to do*, but, a concern to 'grow in grace.'"

This just observation leads me to notice the opinion, which the Reviewer so openly professes, concerning the Epistles of St. Paul. In that opinion I am so far from concurring, that I consider it as one of the peculiar mercies of God, that his providence hath preserved these invaluable writings from *perishing* "with the churches to which they were addressed," to afford light and consolation to his people in every age of the world. The Reviewer speaks of them merely as containing directions in "*points of temporary expediency or fugitive interest.*" But where, sir, shall we find such serious and full information on every point of eternal moment, as in the Epistles of St. Paul? It is the want of earnest attention to these admirable writings that has been the source of pernicious errors which have *disturbed* the "peace of the church;" and the ignorance of them, even as if they had *perished*, that makes so many entertain the most imperfect and inadequate ideas of the Christian system, and rest in the mere "form of godliness" while they "deny the power thereof." Do we not meet, in the Epistles of St. Paul, with every thing that is interesting and important to the Christian; the most complete elucidations of both the doctrines and precepts of the Gospel? He unfolds to us "all that we ought to know and believe to our souls' health." He exhibits the great work of redemption in all its momentous relations, and furnishes us with the brightest and amplest displays of the "grace of God that bringeth salvation." He shews us, by his practical improvement of every doctrine, by his serious and affectionate admonitions, and by his own exemplification of every Christian virtue, how we "ought to walk and to please God." All the moral duties, of rulers and subjects, of ministers and people, of

husbands and wives, masters and servants; all the various points of pure and upright conduct which are essential to the welfare and happiness of Christian society; are explained and enforced with an eloquence, an energy, a zealous and benevolent earnestness, which the Christian can never sufficiently admire. But it is impossible to do adequate justice to so extensive a topic as this, within the limits to which I must confine myself. I should be happy to see it fully treated by a pen more able than mine. Permit me, however, once more to cite the words of Dr. Mac-knight: "The Epistles of Paul must be regarded as the grand repository, in which the *whole* of the Gospel doctrine is lodged." "And, therefore, all who *wish to understand true Christianity* ought to *study the Epistles* of this great apostle with the *greatest care.*"

With one observation more I close these remarks. The Reviewer speaks of doctrines "*strange, absurd, and senseless.*" To what doctrines these *mild epithets* are applied, it is not, I think, difficult to discover, from what follows. It is pretty evident that the Reviewer is of the school of a person of whom some account is given in an excellent little work called "the Pilgrim Good-Intent." The pilgrim discovers him busily employed in cutting out various pages of the New Testament with a penknife. Over the head of this person he, at the first glance, sees written, *Rational Christianity*; but on a nearer inspection views the word DEISM*.

AN ESSEX CLERGYMAN.

* The Critical Review, which had been distinguished during many years by its hostility to our establishment in church and state, and by its insidious efforts to undermine the foundations of Christianity, was transferred, some years ago, to a gentleman of the university of Cambridge, under whose conduct it exhibited a different set of principles, though it was still, in not a few respects, liable to serious objec-

tions. It continued in his hands only a short time, and has now reverted, we believe to the same persons, certainly to persons of similar sentiments with those, by whom it was formerly conducted. The account given of this review, therefore, in

the *Christian Observer* for 1802, p. 250, allowing for altered times and circumstances, may at this moment be fairly applied to it; and the Christian reader may judge from that account whether it be a work which ought to be encouraged. Ed.

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for the press: A History of Portugal, by Mr. Southey;—and Observations on the Hydrargyria, or that Species of eruptive Disease which arises from the Exhibition of Mercury, by D. G. Alley of Cork.

In the press: An Account of the Kingdom of Nypal, written originally by Colonel W. Kirkpatrick, and prepared for the press by L. Dundas Campbell, Esq.;—A new and enlarged edition of the Signs of the Times, by Mr. Bicheno;—A new and enlarged edition of Ludlam's Introduction to the Mathematics;—and A Series of Letters on Taste, Literature, and Criticism, addressed by the late Dr. Gregory to his Son.

A literary club has recently been formed in the metropolis under the name of *The Alfred*, consisting of two hundred members, who subscribe annually five guineas each. The object of it is, that men of rank and fortune, frequenting the metropolis, should not be obliged to resort for social intercourse to those club-houses where deep play is allowed, but should have easy means of access to literary and polished society. A house is to be engaged in Albermarle or St. James's Street. Cards and dice, and all games of chance, are to be excluded. Newspapers and reviews are to be supplied; a collection of maps, charts, and dictionaries, is to be procured; and all new works of merit are to be laid on the table on the day of publication, and to remain for a month, or longer. A coffee-room will be open for the members; and in the other rooms dinner parties may be formed. None but members of the club are admissible to the house. The admissions into the club are by ballot.

The canal between the present Leicestershire and Northampton Union canal and the Grand Junction, which will be the means of bringing the trade of the counties of York, Lincoln, Nottingham, Derby, and Leicester, by inland navigation, to the metropolis, is nearly completed. It cannot fail greatly to promote the commercial and agricultural interests of those counties, and is likely to prove advantageous to the proprietors.

A Report and Memorial of the commissioners for making improvements in Westminster, near Westminster-hall, and the houses of parliament, presented to the lords of the Treasury, has recently been printed, by order of the house of commons. It states the improvements which have already been made, and those which are proposed. The former are sufficiently known. The amount of purchases made for the purpose of completing them is 102,314*l.* 2*s.* 9*d.* The remaining buildings and grounds which are proposed to be purchased, extend from the office of the woods and forests in Great George Street, north, inclusive, along King Street, east, and by the Broad Sanctuary, south, to the new court-house, and from thence, west, to Prince's Street, with a proportionate depth. The estimated amount of the purchases of these buildings and grounds is 75,250*l.* 2*s.* exclusive of 13,714*l.* 2*s.* for the freehold interest of the dean and chapter, but this latter sum is subject to an arrangement with the dean and chapter for a purchase for a term of years, which would greatly reduce the amount.

In digging into a mound of earth adjoining the south side of the ruins of Tynemouth priory, a capacious cemetery, or arched tomb, was lately discovered. Some human bones of a large size, and

skulls, were found on the floor, a few of them very perfect. It is not known that this place has been opened since the dissolution of the priory in 1539. During the siege of Tynemouth Castle, by Cromwell, above a century after that period, King Charles the First's troops erected a battery a little to the southward of this cemetery; the scite yet remains pretty perfect. It appears they had dug out much earth to raise the battery, and had left off within six feet of the entrance into this cemetery, which is now to be converted into a gunpowder magazine.

It must prove satisfactory to the public to be informed, that 11,000 acres of waste land are enclosing, and planting with oak for his majesty's use, in the forest of Dean, and 6,000 acres in New Forest, for the same purpose; the whole to be under the management of commissioners appointed for that purpose. These extensive national plantations are to be kept strictly enclosed from the browse of deer and cattle, until the trees are grown out of danger, and then to be laid open for feeding, when an additional quantity of other waste land is to be enclosed and planted, in proportion to that which may be thus laid open. This measure ought to have been long since resorted to.

An act has been obtained in the present session of parliament, for making a navigable cut from the east side of the river Tees, near Stockton, through the neck of land into the said river, near Portrack, in the county of Durham; by means of which the course of the river will be considerably shortened, and a certain bend or winding in the present channel, extending two miles and a half in length (very dangerous to navigation), will be cut off.

A school, on the plan invented by Dr. Andrew Bell at Madras, and afterwards instituted by himself and Joseph Lancaster with so much success in the metropolis and other places, is establishing on an extensive scale at Sunderland, and is likely to prove of incalculable benefit to the poor of the rising generation.— Nearly three hundred boys are already admitted, and it is supposed the rooms will contain four hundred in addition. It is proposed to support the school by voluntary contribution, and a committee is appointed to see the plans carried into effect.

The university of Edinburgh has lately received a splendid acquisition in the

magnificent collection of minerals bequeathed to it by the late Dr. Thomson, of Naples. That celebrated mineralogist, during a long residence in a country extremely fertile in the most interesting products of the mineral kingdom, lost no opportunity of forming a most splendid collection, which, having fortunately escaped every danger, has arrived at Edinburgh uninjured. This bequest Dr. Thomson accompanied with the endowment of one thousand five hundred pounds, the interest of which he has destined for the payment of a lecturer on mineralogy and the support of the cabinet. The latter is contained in forty very large boxes, which are deposited in the museum of the university, and proper cases are making for the reception of the specimens. The interesting and valuable collection of the late ingenious Dr. Hutton, of Edinburgh, has also been deposited in the museum.

OXFORD.

The two prizes given by the duke of Portland, chancellor of the university, were adjudged to the following gentlemen. The Bachelor's English Essay, on *Hereditary Rank*, to Mr. C. E. Grey, B. A. of University, and now fel. of Oriel. The Undergraduate's for Latin verse, and the subject *Delphi*, to Mr. W. Cleaver, student of Christ Church, and son of the bishop of Ferns in Ireland. The undergraduate's prize, given by an unknown benefactor, for English verse, and the subject *Mahomet*, was adjudged to Mr. M. Rolleston, scholar of University.

Dr. Kidd, professor of chemistry in this university, was unanimously elected physician to the Radcliffe Infirmary, in the room of sir C. Pegge, resigned.

CAMBRIDGE.

Sir William Browne's gold medal for the Greek ode, is this year adjudged to Mr. Rennell, of King's; and a second prize was adjudged to Mr. Blomfield, of Caius.

Sir W. Browne's medal for the Latin ode, is this year adjudged to the hon. Mr. Law, of St. John's, son of lord Ellenborough; and that for the epigrams to Mr. Blomfield, of Caius.

June 12. At a general ordination holden in the cathedral, by the bishop of Norwich, the following gentlemen were ordained: *Deacons*, A. Baynes, B. A. Sidney col., Camb.; R. Duffield, B. A. St. John's, Camb.; C. Fisher B. A. Caius.

Camb.; J. M. S. Glenie; J. D. Hustler, B. A. fel. of Trinity col.; W. W. Henchman, B. A. Pembroke hall, Camb.; R. Kedington, B. A. fel. of Caius, Camb.; J. Nelson, B. A. Trinity hall, Camb.; S. Tilbrook, B. A. St. Peter's, Camb.; G. Wilkins, B. A. Caius, Camb.; B. Wainwright, B. A. Sidney, Camb.---*Priests*, J. Athow, B. A. Jesus col., Camb.; J. P. Chambers, B. A. Corpus Christi, Camb.; H. Kebbel, Sidney col. Camb.; H. Packard, B. A. Caius, Camb.; E. Pemberton, St. Peter's, Camb.; B. Pering, B. A. Wadham, Oxf.; T. Paddon, B. A. fel. of Caius, Camb.; C. R. Rowlett, B. A. Christ's col., Camb.; H. R. Williams, B. A. Caius, Camb.; T. Woodward, B. A. Clare hall, Camb.

FRANCE.

The French have not only attempted the cultivation of cotton and indigo in France, but that of sugar also. M. de Cossigny, proprietor in the Isle of France, on his return from a voyage made in 1801, to the Isle of France, brought several sugar canes with him, which his care had preserved in good condition. He gave them to the Garden of Plants at Paris with the sole intention of augmenting the nomenclature of exotic plants. Necessary precautions were taken to preservethem from cold. But on the 31st of May, 1804, the canes were cut to the number of fifteen, and after having lopped off their tops, it was found that the smallest was six feet in height, and that one of them was twelve. They weighed thirty-nine pounds twelve ounces, which, by means of two pressings, rendered nineteen pounds one ounce of cane juice. The colour of that of the first pressing, was greenish, and gave nine degrees to the areometer of salts. The second pressing was made, by adding water to the husks of the canes: this juice weighed a little less than four degrees. M. de Cossigny submitted the juice to the process of fabrication, in presence of experienced men, assembled for this purpose, and made sugar, similar in every respect to that which is made in our co-

lonies, excepting that it was a little fat, because the canes were produced in a soil too much manured. The thirty-nine pounds twelve ounces of cane, gave about twenty-four ounces of handsome powder sugar.

In the course of last year M. Leschenault de Latour returned from a voyage to the islands of Java, Madura, Bali, &c. He has brought home extensive collections of subjects of the three kingdoms of nature; also an assortment of the arms used by the natives, various examples of the arts of those countries, MSS., medals, and coins. It is expected that an account of his travels will speedily be published.

GERMANY.

Strutz, an ingenious physician of Suabia, has lately obtained distinguished success in the treatment of *Tetanus*, by employing alternatively very strong doses of opium, and carbonate of pot-ash.

The first volume of a dictionary of the Teutonic language has lately been published by M. le Camp. It forms more than one thousand pages in quarto, containing 26,735 articles, and yet includes only the first five letters of the alphabet. The author admits all the dialects of the Teutonic tongue, and the technical terms of every art.

Among the new works published at Munich, one, entitled *Gemählde aus dem Nonnenleben*, Pictures of Monastic Life, has lately excited considerable sensation. It is compiled by M. Linpowsky, from the archives of the suppressed nunneries in Bavaria.

Doctor De Carro, of Vienna, states, that he has lately been informed by one of his friends, returned from Russia, that the substance employed in manufacturing shawls, is a down which grows under the hair of the common goats of Russia. This down begins to grow during the autumn, and is the winter clothing of the animal. When spun and woven, this kind of stuff appears to the touch to be perfectly similar to the shawls of Cashmere.

LIST OF NEW PUBLICATIONS.

THEOLOGY.

An Address to the Archbishop of Canterbury on the Propriety and Usefulness

of Sunday Evening Lectures; by the Rev. George Henderick. 1s.

The Curate Catechising; or, a Familiar

Exposition of the Church Catechism. By the Rev. W. Thistlewaite. 1s.

No False Alarm, or a Sequel to Religious Union; by the Rev. R. Shepherd, Archdeacon of Bedford. 2s. 6d.

Serious Attention to Personal Holiness and Soundness of Doctrine considered, in a Sermon preached June 1, 1808, at Leicester, by the Rev. Thomas Robinson. 1s.

Eight Sermons, on the Nature and Guilt of Schism, with a particular Reference to the Principles of the Reformation. Preached before the University of Oxford at Bampton's Lecture in 1807. By Thomas Le Mesurier, M. A. 8vo. 10s. 6d.

MISCELLANEOUS.

A Complete System of Geography, Ancient and Modern; by James Playfair, D.D. Vol. I. 2l. 2s. boards.

Practical Botany, being a new Illustration of the Genera of Plants; by Robert John Thornton, M. D. Vol. I. 1l.

An Essay on the Life and Writings of Mr. Abraham Booth, late Pastor of the Baptist Church in Little Prescott Street, Goodman's Fields; by William Jones. 4s.

Index Plantarum; or, an Alphabetical Arrangement of all the Genera and Species of Plants hitherto described; by W. B. Coyte, M.D. F.L.S. Vol. I. 8vo. 10s. 6d.

The Paraphrase of an Anonymous Greek Writer, hitherto published under the name of Andronicus Rhodius, on the Nichomachean Ethics of Aristotle. Royal 4to. 1l. 11s. 6d.

The Madras School; or, Elements of Tuition; by the Rev. Dr. Bell. 8vo. 10s. 6d.

A Comparative View of the Plan of Education, as detailed in the Publications of Dr. Bell and Mr. Lancaster. By Joseph Fox. 1s. 6d.

The History of the Rise, Progress, and Accomplishment of the Abolition of the Slave Trade; by T. Clarkson, M. A. 2 vols. 8vo. 1l. 4s.

History of the Early Part of the Reign of James the Second; by the late Right Hon. Charles James Fox. 4to. common paper, 1l. 16s. large, 2l. 12s. 6d.

Rivington's Annual Register for 1791. 16s.

The Laws of Grenada, from 1763 to 1805; by George Smith, Esq. Chief Justice of that Colony. 4to. 3l. 3s.

The Works of Henry Mackenzie, Esq. now first collected under his own Review and Correction. 8 vols. 3l. 3s.

Characteristical Views of the past and

present State of the People of Spain and Italy; by John Andrews, LL. D. 8vo. 9s.

Free and Impartial Thoughts on the Dangers to be apprehended from the Increase of Sectaries in this Kingdom. 3s.

The Honourable Robert Boyle's Occasional Reflections, with a Preface, &c.; by John Weyland, Jun., Esq. 6s.

Fragments in Prose and Verse; by a Young Lady, lately deceased, with some Account of her Life and Character. 6s. boards.

Inquiries Historical and Moral respecting the Character of Nations, and the Progress of Society; by Hugh Murray, 8vo. 10s. 6d.

The Cabinet of Poetry, containing the best entire Pieces which are to be found in the Works of the British Poets, from Milton to Beattie; printed in Chronological Series, and the Works of each Poet prefaced by an account of his Life and Character. Selected by S. J. Pratt, Esq. In 6 elegant volumes post octavo, price 3l. in boards, or 3l. 10s. bound.

The Renovation of India, a Poem, with the Prophecy of the Ganges, an Ode. Foolscap 8vo. 6s.

Aggiunta ai Componimenti Lirici de' piu illustri Poeti d'Italia, Dante, Petrarca, Tasso, Chiabrera, Filicaja, Menzini, Guidi, Lazzarini, Frugoni, &c. Scelta da T. J. Matthias. 3 vols. small 8vo. 1l. 11s. 6d.

A Letter on Toleration and the Establishment; addressed to the Right Hon. Spencer Perceval, with some Remarks on his projected Bill. 1s. 6d.

A Letter to the Hon. H. G. Otis, a Member of the Senate of Massachusetts, on the Present State of American Affairs. With Remarks on Mr. Pickering's Letter. 1s.

Disquisitions on Population, in which the Principles of Mr. Malthus are examined and refuted. By Robert Acklom Ingram, Rector of Segrave, Leicestershire. 3s.

Notes on the Vice-royalty of La Plata, with a Sketch of the Manners and Characters of the Inhabitants. 8vo. 10s. 6d.

Magna Britannia, Vol. II., Part I. By the Rev. Daniel Lysons and Samuel Lysons, Esq. Common paper, 2l. 2s. fine, 3l. 10s. boards.

Britannia Depicta, Part II. 1l. 1s. proofs. 2l. 2s.

The Shipwreck of St. Paul, a Seatonian Prize Poem: by Charles J. Hoare, M. A. Fellow of St. John's College, Cambridge, and Vicar of Blandford, Dorsetshire.

The Annual Review and History of Literature for the Year 1807. 1l. 1s.

A Journal of the Voyages and Travels of a Corps of Discovery, under the Com-

mand of Captain Lewis and Captain Clarke, through the Interior of North America, in 1804, 1805, and 1806. By Patrick Gass. 9s.

RELIGIOUS INTELLIGENCE.

RESIDENCE OF THE CLERGY.

Abstract of the Number of Non-Residents in all the Dioceses and Classes; for the Years 1804-5, 1805-6, and 1806-7.

Causes of Non-Residence. 1805. 1806. 1807.

Want or unfitness of parsonage houses . . .	1369	1341	1063
Resident on other livings	951	887	1137
Infirmity of body or mind	467	485	440
Literary or ecclesiastical employment elsewhere	459	455	396
Without exemption, notification, or licence . . .	248	334	2446
Offices in cathedrals . . .	176	158	183
Offices in universities . . .	110	104	113
Non-enumerated cases . . .	87		
Notification of returns to residence	80	11	
Residence in own or relatives' mansion . . .	90	112	123
Sinecures	24	20	17
Metropolitan licences . . .		70	38
Erroneous licences . . .	31		
Chaplaincies in royal and noble families	28	30	27
Navy		10	15
Offices in dioceses . . .	25	28	32
No churches	6	9	12
Vacancies	4	24	33
Imprisonment abroad . . .	3	6	
Sequestrations	3	16	19
At the university, and under thirty years of age	5	3	5
In his majesty's household	2		
Abroad	2	1	5
Livings held by bishops . . .	15	22	11
Recent distress	1		
Royal dispensations . . .	2		
Recent institutions . . .	1	4	23
Licences expired	1		

Causes of Non-residence. 1805. 1806. 1807.

Parsonage occupied by late rector	1		
Resignation	1		
Imprisonment for debt . . .	1	1	5
Promised to return to residence	1	1	
Dignities	37		
Prebends	275	2	
Monitions			
Doing duty resident in house belonging to a sinecure in the parish . . .			2

Total 4506 4132 6145

The general causes of this numerical increase of non-residents in the last year, is stated by some of the bishops to be, that the clergy have been very remiss in notifying their exemptions and applying for a renewal of their licences. This circumstance, we admit, accounts very satisfactorily for the increase of the number of clergymen absent "without exemption, notification, or licence;" but it does not account for the total increase of absentees.

In the above list, we apprehend that the whole number of non-residents in each year, whether with or without licence, has been stated. If then, through the remissness of the clergy in applying for a renewal of their licences, the number of unlicensed absentees were increased, the number of those legally non-resident would be diminished in the same proportion. We do not see, therefore, on what ground it is intimated that the increase is apparent only, and not real, arising merely from the non-renewal of licences. On the face of the abstract there appears to have been an addition, during the last year, of no less than 2013 to the number of non-residents; and this addition is not to be accounted for, as we conceive, in the way that has been men-

tioned; but must be owing to an actual increase of absentees to that amount; an amount which, be it observed, embraces more than half the incumbents in the kingdom. We trust that this important subject will at length attract a due share of the public attention, and that an effectual remedy will be applied to the growing evil.

CATHOLIC COLLEGE OF MAYNOOTH.

A report of the state of this college has been laid on the table of the house of commons: a few extracts from it will probably interest many of our readers.

The sums expended in buildings previously to the 1st of January 1806 amounted to 21,640*l.*; and the number of students which these buildings were capable of accommodating was 200. The additional grant of 5,000*l.*, made by parliament in 1807, was intended to provide more commodious lodgings for these 200 students, and also to procure accommodations for a larger number. The buildings, as they now exist, are calculated to receive 250 students. The establishment not only affords lodgings for the students, but commons and instruction, and supplies them in the public halls with coals and candles during the hours of study. All other expenses are borne by the students, and are estimated at about 20*l.* a year. The whole recess enjoyed by the members of the college, with the exception of a few days at each of the three great festivals, is two months; and even during that period the students are not allowed to quit college without special leave. At other times, both masters and students are obliged by statute to strict residence. Before admission each student must produce certificates of his age, parentage, and baptism, and of his having taken the oath of allegiance, together with a recommendation from his diocesan; and must sign a declaration binding him to a faithful observance of the college statutes. The following is the general order of each day:—MORNING: five o'clock, first bell; half past five, common prayer; six, study in halls; half past seven, mass; eight, breakfast; nine, study in halls; ten, class; half past eleven, recreation; twelve, study in halls. AFTERNOON: half past one, class; three, dinner; five, class for modern languages; six, study in halls; eight, supper; nine, common prayer; half past nine, all retire in silence to their chambers. The general course of study embraces humanity, Greek, belles-lettres, logic, metaphysics, ethics,

elementary mathematics, algebra, geometry, conic sections, astronomy, mechanics, optics, hydraulics, chemistry, &c. &c.; and the modern languages, particularly English, Irish, and French. The course of divinity is divided into dogmatical and moral. The first comprehends three different sets of lectures: 1. De Religione; 2. De Incarnatione et Ecclesia; 3. De Sacramentis in genere, et de Eucharistia. The books used are, Hook, Bailly, Duvoisin, Le Grand, Tournely, N. Alexander, and P. Collet Comment. Tournilii. The moral course is also divided into three branches: 1. De Actibus Humanis, de Conscientia, de Peccatis, de Matrimonio; 2. De Legibus, de Virtutibus, de Sacramento Pœnitentiæ; 3. De Jure et Justitia, de Contractibus, &c. The books used in this course are Paul Antoine, and Petrus Collet. These the professors explain and the scholars study. A portion of the New Testament is committed to memory every week.

A PRAYER APPOINTED TO BE USED IN THE SWEDISH CHURCHES DURING THE WAR.

"Almighty, just, and eternal God, look mercifully upon thy people, who put their hope and trust in thee alone.---We implore thy protection and defence; for faithless enemies have unjustly made war upon us. Thou art just, O God: what an encouraging consolation this, in our rightful cause! Thou art omnipotent: what invincible aid may we not then look for!---Support, guard, strengthen, and endue with thy special grace and blessing, our good and beloved sovereign, under all his cares for the welfare and defence of his kingdom. Grant him prosperity and success in all his proceedings and endeavours to frustrate the wicked plots of our enemies.---Inspire, O Almighty God, all our hearts with one mind, so that, with the bravery and courage of our forefathers, we may go forth hand in hand, and with united strength, for the defence of all that is dear to us---our beloved native land! and manfully resist the insidious foes of its prosperity and independence; drive back the enemies from our frontiers, crown our armies with victory, and restore peace and quiet to our habitations.---Be thou with us, O God, as thou wast with our forefathers: they implored thy help in the hour of danger, and thou didst hear their prayers; we will then never forget to give glory to thy name, O thou Most High. We will teach our children that thou alone art the Lord, mighty to save, in whom thy people may place

their certain hope and trust. Vouchsafe to hear us, and accept our supplications, for the sake of thy dear son, our Saviour, Jesus Christ.---Amen."

STIPENDIARY CURATE'S BILL.

This bill, we are sorry to observe, has been lost on the third reading in the house of lords.

SOUTH SEAS.

Late accounts seem to afford encouragement to hope that the efforts which have been made to introduce civilization into some of the islands of the South Seas will not be wholly fruitless. Of the improvement visible in the Sandwich Islands, through the wise and provident policy of their monarch, aided by two of our countrymen, who have resided at Owhyhee for fifteen or sixteen years, we have already given some account (vol. for 1805, p. 508.) The prosperity of these islands is said to have been progressively advancing since that time. The king has put an end to the system of oppression and arbitrary exaction which formerly prevailed there, and has substituted a system of regular and moderate taxation, and beyond this every man is secure in the enjoyment of his private property. He carries on commerce to a considerable extent: several vessels, on the European plan of construction, have been built by him, one of about seventy tons burden: and he has amassed a great store of arms, dollars, and other valuable articles. His dwelling-house is surrounded by a kind of fortification mounted with cannon, where a few disciplined natives do duty regularly day and night. All this progress in civilization will pave the way, we trust, for the introduction of Christianity.

The missionaries in Otaheite do not appear to have been equally successful in improving the state of that island, which is still torn by civil commotions. Their labours, however, are said to have tended to diffuse knowledge among the inhabitants, and to excite a desire to become acquainted with the art of reading and writing. Pomare, the king of that island, as an evidence of his progress in this art, has lately written a letter in the Tahitian language to the London Missionary Society, a fac-simile of which has been published in their transactions. The writing is very respectably executed. The following is a translation of the letter, which was made by one of the mis-

sionaries, but afterwards copied by the king.

"Matavae, Otaheite, January 1st, 1807.

"FRIENDS,

"I wish you every blessing, friends, in your residence in your country, with success in teaching this bad land, this foolish land, this wicked land, this land which is ignorant of good, this land that knoweth not the true God, this regardless land.

"Friends, I wish you health and prosperity, may I also live, and may Jehovah save us all.

"Friends with respect to your letter you wrote to me, I have this to say to you, that your business with me, and your wishes I fully consent to, and shall consequently banish Oro, and send him to Raateatea--

"Friends I do therefore believe and shall obey your word---

"Friends I hope you also will consent to my request, which is this, I wish you to send a great number of men, women and children here---

"Friends send also property, and cloth for us, and we also will adopt English customs---

"Friends send also plenty of muskets and powder for wars are frequent in our country---should I be killed, you will have nothing in Tahete: do not come here when I am dead, Tahete is a regardless country, and should I die with sickness, do not come here. This also I wish, that you would send me all the curious things that you have in England.---Also send me every thing necessary for writing; Paper, ink, and pens in abundance, let no writing utensil be wanting---

"Friends I have done, and have nothings at all more to ask you for. As for your desire to instruct Tahete, tis what I fully acquiesce in. Tis a common thing for people not to understand at first, but your object is good, and I fully consent to it, and shall cast off all evil customs.

"What I say is truth, and no lie, it is the real truth---

"This is all I have to write, I have done.

"Friends write to me, that I may know what you have to say.---

"I wish you life and every blessing

"may I also live and may Jehovah save us all---

"POMARE KING OF TAHETE, &c &c

"For

"my friends

"The Missionary Society
"London"

Our readers will probably think, with us, that this letter contains internal proofs of genuineness, though no very satisfactory

indications of the writer's sincerity in what he has said respecting religion.

ECCLESIASTICAL PREFERMENTS.

Rev. Joseph Goodall, D. D. appointed a prebendary of his majesty's Free Chapel of St. George, in the Castle of Windsor, *vice* Du Val, dec.

Rev. Frederick Blomberg, M. A. appointed a prebendary of the Collegiate Church of St. Peter, Westminster, *vice* Smith, dec.

Rev. C. Wordsworth, deanry of Bocking, co. Essex.

Rev. J. Owen, curate of Fulham, Paglesham R. co. Essex.

Right Rev. Dr. Folliot Herbert Walker Cornewall, bishop of Hereford, recommended, by *congè d'elire*, to be elected bishop of Worcester, *vice* Dr. Hurd, dec.

Rev. Thomas Ibbotson, Skerne V. and Lowthorp and Ruston Parva perpetual curacies, near Kilham, co. of York, *vice* Ion, dec.

Rev. I. Ford, M. A. and fellow of Trinity college, Oxford, elected to the perpetual curacy of St. Lawrence, Ipswich, *vice* the Rev. T. Lee, president of the same college, resigned.

Rev. Edward Barry, M. D. St. Mary Wallingford R. Berks, *vice* Pentycross, dec.

Rev. John Green, M. A. South Kilvington R. co. York, *vice* Henson, dec.

Rev. Joseph Allen, prebendary of Westminster, Battersea V. Surrey.

Rev. Peter Hawker, jun. Wootten and Otterden RR. Kent, *vice* Brydges, dec.

Rev. John Seager, Welch Becknor R. co. Monmouth.

Rev. Wm. Shaw, D. D. rector of Cholvey, co. Somerset, Schole juxta Mare R. in the same county.

Rev. William Harry Edward Bentinck, Siggleshorpe (otherwise Sigglesthorne) R. co. York; Rev. Cayley Illingworth, rector of Scampton and Epworth, co. Lincoln, to the archdeaconry of Stow, and the prebend of Liddington, in Lincoln cathedral; and the Rev. Thomas Brand, rector of Waythe, near Ripon, to be chancellor and residentiary of Lincoln cathedral; all *vice* Wharton, dec.

Rev. Edward Charles Dowdeswell, D. D. to be a canon of Christ Church, Oxford.

Rev. Thomas Fawcett, M. A. rector of Bradden, Aynhoe V. Northamptonshire.

Rev. Daniel Renaud, Deswall Callow V. and Aconbury perpetual curacy.

Rev. ——— Fielde, Lancing V. Sussex.

Rev. Frederick Hotham, vicar of St. Werburgh, Derby, Dennington V. Suffolk, *vice* Longe, resigned.

Rev. W. Collett, Swanton Morley V. Norfolk, *vice* Larwood, dec.

Rev. J. Petch, B. A. North Cave V. in the diocese of York, *vice* Gee, resigned.

Rev. G. Brown, St. Cuthbert R. with St. Helen's on the Walls, and All Saints, Peasholme, united, and Holy Trinity V. in Micklegate, all in York, *vice* Newton, dec.; and Rev. Joseph Hargrave, M. A. St. Michael's, Spurriergate, R. York, *vice* Brown, resigned.

Rev. Robert Freer, Hovingham perpetual curacy, co. York, *vice* Forth, resigned.

Rev. Johnson Baines, M. A. Burwell V. co. Cambridge, *vice* Turner, dec.

Rev. Charles Burne, Tedburne St. Mary R. Devon.

Rev. John Storer, B. A. Hawsworth R. co. Nottingham.

Rev. Joseph Stephen Pratt, vicar of Peterborough, to a prebendal stall in Peterborough cathedral, *vice* Smith, dec.

Rev. John Holme, M. A. Hinton St. Andrew V. co. Cambridge.

Rev. Frodsham Hodson, B. D. St. Mary Stratford-le-Bow R. co. Middlesex, *vice* Henshall, dec.

Rev. Charles Augustus Stuart, M. A. Bawmarsh R. and Braithwells V. near Doncaster, co. York, *vice* Rev. George Auriol Hay Drummond, son of Archbishop D.—Rev. John Surtees, Edmonthorpe R. co. Leicester, *vice* Stuart, resigned.

Rev. Charles Phillott, M. A. curate of St. Michael's in Bath, Badsey and Wickhamford perpetual curacies, co. Worcester, *vice* Hon. and Rev. Hay Drummond, dec.

Rev. J. Radcliffe, Littlebourne V. Kent, *vice* Price, dec.

Rev. John Harvey, late curate of March in the isle of Ely, Cuddicot V. Herts.

Rev. George Howes, M. A. Gazeley-cum-Kentford V. Suffolk; and the Rev. James Oakes, rector of Tostock, Rattlesden R. Suffolk; both *vice* Dove, dec.

Rev. Daniel Ferguson, B. A. rector of Broughton-Sulney, Notts, Walkington R. near Beverley, co. York.

Rev. Robert Pritchard, D. D. Rotherfield Peppard R. co. Oxford.

Rev. Richard Holmden Amphlett, M. A. Hadsor R. co. Worcester, *vice* Rev. John Amphlett, D. D. resigned.

Rev. Robert Uvedale, M. A. Fetherbycum-Brackenbury V. co. Lincoln.

Rev. — Pitchford, Hart V. Durham; and Rev. Dr. Prosser, prebendary of Durham, appointed archdeacon of that diocese; both *vice* Pye, dec.—Rev. Henry Philipotts, Gateshead R. Durham, *vice* Prosser, resigned.

Rev. Samuel Catherley, Royston V. Herts, *vice* Shield, resigned.

Rev. W. Rowe, St. John R. Cornwall.

Rev. Thomas Paley, M. A. Aldrington R. Sussex, *vice* Deighton, dec. This rectory, worth upwards of 400*l.* in the gift of Magdalen College, Cambridge, contains neither church, house, nor inhabitant.

Rev. — Burke, Oswestry V. Salop, *vice* Griffiths, dec.

Rev. T. Arnold, B. A. Roydon V. Essex.

Rev. Hugh Cholmondeley, B. D. dean

of Chester, Tarporley R. co. Chester, *vice* Jackson, dec.

Rev. Richard Snape, Brent-Elleigh R. co. Suffolk.

Rev. Harvey Marriott, Claverton R. co. Somerset, *vice* Graves, resigned.

Rev. Randolph Richard Knipe, M. A. rector of Walter-Newton, co. Huntingdon, West-Wickham R. Kent.

Rev. John Dunsterville, B. A. appointed chaplain of Cannanore, on the Madras Establishment.

Rev. John Hunt, B. D. South Walsham R. Norfolk; and Rev. Francis Ellis, B. D. Rockland R. in the same county; both *vice* Marsh, dec.

Rev. — Harrison, St. Saviour's chaplaincy, in the borough of Southwark.

Rev. Thomas Harrison, B. A. Trinity chapel, Whitehaven, *vice* Church, dec.

DISPENSATIONS.

Rev. Thomas Leigh, M. A. to hold St. Magnus the Martyr and St. Margaret RR. New Fish Street, London, with Wickham Bishops R. Essex.

Rev. Henry Jenkin, D. D. to hold Wotton and Abinger RR. Surrey, *vice* Taylor, dec.

VIEW OF PUBLIC AFFAIRS.

WE have been accustomed to offer a few political reflections on the close of every session of parliament, and the eventful circumstances of the present times increase our disposition occasionally to wander into the general field of politics. The session has been unusually busy. So various, important, and protracted, as well as reiterated, have been the debates, that, to borrow the expression of a member who abounds in strong language, in order to do the full duty of a representative it would have been necessary to have an understanding like lightning and a constitution like iron. This vast increase of parliamentary labour arises, partly, from the union with Ireland, partly from the present extent of our foreign possessions,

partly from that disposition to personal controversy which is produced by the prevalence of party spirit; though chiefly from the new dangers against which we have had to provide, and the new course of policy which we have been led to pursue, in consequence of the acts of the great innovator of the continent. But if it has become difficult even for a member of the legislature to discharge his duty, how arduous must be the task of those who have both to give an unceasing attendance in parliament, and also to conduct the executive government; who have to provide for the national defence, to plan expeditions, to give instructions to commanders, to devise new systems of commercial intercourse, to suggest taxes, to detect

and reform abuses, to extend their regard to the church as well as state, and to carry on at once the war against our great enemy, and against the rivals whom they find in hostile array in the place appointed for conducting the business of legislation! It is this double war which now constitutes the difficulty of every British ministry. Mr. Pitt sunk under the cares and fatigues of the time in which he lived. Mr. Fox's life was probably somewhat shortened by the junction of his parliamentary to his other labours. If all future sessions of parliament shall much resemble that which is just past, ministries must be formed of those who have the most robust body, rather than the strongest mind; and to command an army will scarcely require so vigorous a constitution, as to take the lead at the council board and in the senate.

Of the subjects which have been canvassed in the late session, many have undoubtedly required ample discussion, and some have been fairly open to doubt. Whether the attack on Copenhagen was justified both in policy and principle, and whether the dereliction of the place after taking possession of the fleet was the wisest course which could be pursued; whether that species and degree of retaliation which have been resorted to, by the means of our orders in council, were the best adapted to answer the purpose of annoying our enemy, of assisting our West-India colonies, and of easing our own trade, without too much offending America; are points undoubtedly so complicated, and so worthy of a full investigation, that we ought not to consider our parliament as generally trifling away its time while agitating these questions. We nevertheless lament the violence with which the ministry were condemned in these two respects. They were charged with introducing a new and lax morality, and with thus degrading the British character in the eye of foreign nations. Had other arguments been wanting,

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the new state of the world would have been a sufficient answer to these imputations, as far, at least, as regards those rules of conduct which were the subject of conventional agreement. While Bonaparte violated without scruple every principle of international law which tended to counteract his grand design of destroying the commerce of Great Britain, it will scarcely be maintained that we were bound to regard those principles in the measures of retaliation we might deem it expedient to adopt against France*.

* In our number for April we gave our readers what appeared to us the general result of the evidence that had been laid before parliament on the subject of the orders in council of the 11th of November. An article has since appeared in the *Edinburgh Review*, in which the reviewer, professing to state that evidence fairly and impartially, mentions the following points among others as fully established by it: 1st, that up to the date of our orders in council, the Berlin decree, blockading England and interdicting all intercourse with her, had not been executed; 2d, that there was no interruption to our trade with the continent up to the date of our orders in council; 3d, that "the rate of insurance on vessels trading from this country to the continent did not experience the least advance in consequence of the Berlin decree, but remained precisely at the same point where it had formerly stood, till our orders in council raised it so high as to put an end to the trade altogether." (No. XXIII. p. 233). Now we have no hesitation in saying, that these several propositions contain such gross and palpable mis-statements, that we are at some loss to conceive how any man could have affirmed them, except for the purpose of misleading the public. We cannot possibly admit, in this case, the plea of ignorance: and even the unhappy circumstances which have degraded this review from the high station it formerly occupied, and converted it into the tool of a political party, notwithstanding the blinding effects of party zeal, are insufficient to account for such an extraordinary perversion of the plainest facts. Our limits preclude us from going fully into this subject at present: we have, nevertheless, thought it proper to bring it forward, for the purpose of obviating, as far as our authority

Upon the catholic question a greater moderation of language was employed, especially by the leader in the debate; but the charge of bigotry was vehemently urged by some, both against the ministry and their supporters. Our forefathers saw in popery much moral as well as political evil, and were eager to establish protestantism, as a religion in every respect unspeakably superior. They avowed this preference in

is capable of obviating, the effect of the misrepresentations which we have noticed. We shall now quote only one passage from the evidence taken before the house of commons, which we request the reader to compare with the reviewer's assertions, assuring him that the facts there stated have been confirmed by several witnesses, and contradicted by none.

"2. Was there any, and what, considerable advance in such premiums after the month of August (1807), and prior to the issuing of the orders in council of November last? *A.* Premiums to the continent in August were four per cent.; they then rose to five, six, and seven: then the seizures in Holland took place; and no business was done for a considerable time after that; then fifteen, twenty, and thirty guineas per cent. were given, prior to the 15th of October.—2. Do you ascribe those advances to the proceedings you have mentioned in Holland in the month of August? *A.* Decidedly.—2. And from that cause the premiums did advance, prior to the British orders in council, to thirty per cent.? *A.* They not only advanced in consequence of the seizures in Holland, but it was with the greatest difficulty any insurance could be effected: it could not be done, at any price, to any considerable extent.—2. Did the insurances continue at the high premiums you have mentioned to the end of the year? *A.* They did, but very few of them could be done: and, in short, the business was finally put a stop to, by not being able to effect any considerable sums of insurance.—2. Then, in your opinion, those high rates of insurance, of which you speak, were not the effect of the British orders in council, but of the proceedings in Holland, of which you have spoken? *A.* Certainly: the high premiums were given prior to the orders in council, prior to any idea of the orders in council."—*Evidence of Mr. Robert Dewar, p. 128.*

plain and strong terms, and employed acts of parliament to maintain it. They erred, perhaps, by pushing too far their fears on this subject; and even that degree of apprehension, which would have been warrantable in them, may now reasonably abate. But is there not an error on the other side? Ought there to be no jealousy of popery? Are its religious and moral tendencies the very same as those of protestantism? Upon this point, at least, it is the opposition party who are inclined to the new morality; for it was a part of the good old English principles to favour the purer faith. The language of many friends to the catholic claims, we do not say of all of them, is nearly that of indifference to the distinction between the two kinds of faith. We are not entering into the whole of this question: we are only saying, that to grant encouragement to popery (and surely the measures asked are with a view to its encouragement, and must conduce to it) is not that unmixed good which it is represented to be; and that honest men, we mean especially men of the old school in morality, should be allowed to pause and to reflect before they consent to put the catholic and the protestant of these realms on one footing.

The budget of this year has not been peculiarly happy. Some part of the intended stamp duties was relinquished, and the tax which has been imposed on the transfer of real property is so heavy as to amount to nearly a year's income upon it.

The alleged abuses of our power in the East Indies have scarcely been able to attract the attention of parliament, the ponderous volumes of evidence bearing on this subject having probably been read by few of its members. It is one of the great evils of extended empire, that the remoter parts escape observation. While the history of two great revolutions, produced by a governor-general of India, have been detailed to almost empty houses, a

question respecting the grant of a few thousand pounds a-year to the father of a member of the house of commons, who had improved the post-office revenue by the introduction of mail coaches, has been debated four or five times in the fullest assemblies, and nearly led to a serious difference between the two branches of the legislature.

The foundation of a new system of military defence has again been laid, but we still travel slowly towards the accomplishment of this primary object.

The committee on public offices, which so much attracted attention at the moment of the dissolution of the last parliament, made in this year no report until nearly the last day of the session. The delay is stated to have arisen from differences among its members. Their report relates to pensions, sinecures, and offices performed by deputy; and it enumerates all the offices which are held by members of parliament.

But these and many other questions of a political and domestic nature, and of no ordinary moment, have begun to vanish from the mind, in consequence of the new and most interesting events which have arisen in Spain. Towards the close of the session, a member of parliament of considerable weight * endeavoured to guard the house against expecting too much from the spirit which had begun to manifest itself in that quarter. The king's speech, however, on the occasion of the prorogation of the parliament, spoke a strong and very encouraging language; a language calculated to re-animate Europe, and to give to Spain confidence in the readiness of our support, and in the magnanimity of our conduct towards her. The most sanguine hopes entertained at that time have already been exceeded; and we now behold the troops of Bonaparte surrounded, beaten, and destroyed in a variety

of quarters; his fleet captured; a contiguous nation joining in the contest; and Britain holding out her valiant hand to assist the patriots in this terrible encounter with the regular and combined armies of the conqueror and tyrant of Christendom. What will be the issue of this tremendous conflict is known only to the Almighty. Thanks be to Him that the trial of strength is not made on British ground. We can assist Spain both with fleets and armies, but she could not have assisted us. Her mountains and forests are a protection to her. Her very poverty is in her favour. Her population is great. Her inhabitants are roused by a striking act of perfidy towards their lawful princes, and by numerous oppressions and cruelties actually experienced from the French soldiery quartered among them. Italy is at her back, and is scarcely less incensed against the tyrant. Austria is probably not indisposed to take advantage of the crisis; and Russia is likely to tread in the steps of Austria.—How soon may the colossal power of the great Napoleon be brought low! How easily can the Divine Providence open a door of deliverance in an unlooked-for quarter, and convert measures, intended to cement the new dynasty, into the means of its precipitate fall! Who can say that the man, whom we had been recently comparing to the invincible Alexander, and who had assumed himself to be the parent stock of a new line of kings; who seemed to be a modern Pharamond, or mouth of generations *; may not ere long be reckoned among the upstarts of the earth, and have his name and his whole family known only to be execrated? The restoration of the freedom of the press through a large portion of the continent is no small part of the benefits resulting from this surprising change; and the feelings

* Some historians of France consider Pharamond (a term which means the "mouth of generations") to have been the first of their kings.

* Mr. Yorke.

of the Spanish and Portuguese nations are now rendered the more vehement and ungovernable by their having been so long suppressed. We hope that America will catch some little portion of the spirit which their proclamations against that "monstrous man," who has so long deceived and desolated Europe, is calculated to inspire; a man, says the new government of Oporto (and let us apply to ourselves the lesson which their experience teaches) "who for these nineteen years has upset so many thrones, and ruined so many people; who has made a traffic in kingdoms and in men; who has put on the mask of religion the more impudently to profane it; a man whom vile flattery, or rather whom the fear of his tyrannies, has raised to the most unmerited titles; who after having announced, by his representative Junot, to our desolate nation, that he would protect us, has dared to conceive and to declare without a blush, 'that the house of Braganza had ceased to reign in Portugal.' Unthinking man! What right authorises this usurpation? Who constituted Napoleon the universal tutor of kings and of nations? Who devolved on him the succession of thrones wrested by his tyranny from their legitimate possessors? Who entrusted him with that extraordinary protection which authorises the spoliation of private property, and the trampling under foot of all rights and privileges, and destroys and confounds all order? Forty millions of cruzadors were levied on this unhappy country, as an extraordinary contribution of war; a country which the absence of its beloved prince, the invasion by numerous troops, the total stagnation of commerce, and the discouragement of industry and arts, had reduced to the greatest distress. But this is not all: those 40,000,000 were for the redemption of all private property: how had this been forfeited? Was it by our unbounded patience in suffering their extortions? by the docility with which

their hard and oppressive yoke was borne? by the meekness with which we received our tyrants? Posterity will hardly believe that immorality could ever reach such a length—The promised protection went on in this way. The patrimony of the temples, the ornaments of the sanctuary, the inheritance of its sacred ministers, were all insufficient for the insatiable thirst of the oppressor of the continent. The national dignity disappeared—all public employments were given to the less informed and less worthy, who, discountenanced in their own country, shewed amongst us a matchless effrontery, and who appeared to be influenced by the most insolent pride and the most sordid avarice. The moment of liberty was, however, approaching: our valourous neighbours, the noble Spaniards, at length opened their eyes. The perfidious manner in which the reigning family of Spain were betrayed, roused the vengeance of that nation: and as soon as we were able, we have shewn that we still are what we have been, and what our forefathers have been before us—the most faithful and the most loyal to our prince, and the most capable of restoring his wished-for empire and our liberty."

At the close of our last number we expressed an apprehension that the agitations which had taken place in Spain would ultimately lead to no beneficial result. The events of the present month have greatly altered our views of the subject; and although our hopes are mixed with many fears, we begin not to think it by any means improbable that it may be the design of Providence to give to France and to the world another striking proof of the instability of human power and greatness, and of their entire dependence on His pleasure who ruleth supreme among the inhabitants of the earth. Twelve months ago, when the continent of Europe, one narrow nook excepted, was prostrate at the feet of Bonaparte, its emperors and kings

receiving the law from his mouth, and moving in servile submission to his mandates; even Russia, whom we had vainly deemed the hope of a falling world, crouching before him; had our most sagacious politicians ventured to suggest the possibility that Spain, sunk as she then was to the very lowest point in the scale of political degradation, should be the first to assert her own independence, to stay the progress of Bonaparte's domination, and to rouse the subjugated nations of Europe to fresh resistance; we should have derided the folly of such an expectation. And yet has this most improbable supposition been realized, and that by means which human foresight could no more have anticipated, than it could the end to which they have led. The extraordinary fatuity which has actuated the counsels of Bonaparte on this occasion, seems almost to bear a judicial character:

Quem Deus vult perdere prius dementes.

That he should have chosen the very moment in which he was expelling from the Spanish throne its lawful possessors, and placing upon it one of his own upstart race, to divest the pope of all those circumstances of pomp and state by which he had hitherto been surrounded, to strip him of every remnant of temporal power and dominion which remained to him*, and to load him with insult and indignity, was a course of proceeding which no one who had been an observer of the refined policy usually pursued by Bonaparte could possibly have expected.

Considering the length of time during which the Spanish people had tamely submitted to a government at once weak and tyrannical,

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and the apparent indifference with which of late years they had viewed the insolent interference and the exactions of France, we cannot wonder that Bonaparte should have laid his account with encountering from them little or no resistance to his projects of usurpation. But he must have been little aware of the force of religious bigotry, and of the degree in which its force was felt by the Spaniards, to have ventured unnecessarily to call it into action at a moment so critical. The whole priesthood could not fail to feel deeply the indignities which had been heaped on the head of their sovereign pontiff; and their influence in Spain is well known to be unbounded. The intoxication arising from uninterrupted success appears to have produced on this occasion its natural effect. How else shall we account, not only for Bonaparte's conduct towards the pope, a case in which he might possibly have supposed that remoteness would have diminished the irritation; but for the licence which appears, from various proclamations of the Spaniards, to have been given to the French troops (even while they yet maintained the character of allies), to violate the sanctity of their temples, to deride and disturb their religious worship, and to pour contempt on their saints and images. What exasperation this conduct must have produced, particularly if it be true, as is farther affirmed, that the soldiery were guilty of every species of excess towards the wives and daughters of the Spaniards, may be inferred from the superstition displayed even in their manifestoes, in which the aid of *our Lady*, and *St. James*, "*whose images have so long been worshipped*" in Spain, are invoked with great fervency.

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dignation which has now burst forth over a large part of southern Europe, it appears by no means unreasonable to assume that the vices of his system are at length beginning to produce their natural consequences. The empire of this man has been founded in robbery, in treachery, in cruelty, and in blood; and "Woe unto him that buildeth his house by unrighteousness, and his chambers by wrong." We ought at the same time to bear in mind the lamentable corruption of those states which he has overrun, and the obvious danger lest in such countries bribery should find its way where the sword cannot at once penetrate; lest steady principle should not come in aid of the momentary enthusiasm which is excited; lest individual ambition should usurp the place of the patriotism which is professed; lest mutual suspicion and distrust should arise in the case of any reverse of fortune, and the minds which were too much elated by victory should in case of defeat be too much depressed; and lest, also, an infuriated spirit in the defenders of their country

should make them appear to their enemies to be the aggressors, should serve generally to provoke the French nation, and to accredit the cause of Bonaparte. We lament to see that in one important action the Spaniards gave no quarter. Most anxiously do we hope that this terrible severity will cease, especially wherever British troops shall appear. We have been also pained by their ascriptions of victory to particular saints, and especially to the miraculous interposition of the Virgin Mary, "the lady of battles." Fanaticism so gross implies a lamentable degree of religious blindness; and spiritual blindness indicates a low state of morals. Such ascriptions are also unquestionably offensive to Him from whom alone cometh the victory. May it please God to protect by his omnipotent hand that army of brave men whom we have sent to bear their part in this awful conflict. May He be pleased in his mercy to spare the blood both of Spaniards and of Frenchmen; and may He put an early period to the war which has so long desolated the world.

SPAIN.

After what has already been said, it will only be necessary for us to take a brief view of the course of events in Spain. The population of all its provinces, Castile excepted, are now in arms against Bonaparte, and appear to be animated by a deep-rooted hatred of his tyranny, and an enthusiastic determination to assert their independence, and to vindicate the cause of their king and country, their religion and laws. The feelings which actuate them may be inferred from the following extract of a declaration of the Junta of Seville (by whom the supreme government of the kingdom has been assumed in the name of Ferdinand VII.); and a similar spirit breathes through all the proclamations which have been issued in the other provinces.

"Napoleon has violated towards Spain the most sacred compacts—has arrested her monarchs—obliged them to a forced and manifestly void abdication and renunciation—has behaved with the same violence towards the Spanish nobles whom he keeps in his power—has declared that he will elect a king of Spain—

has sent his troops into Spain, seized her fortresses and her capital, and scattered her troops throughout the world—has committed against Spain all sorts of assassinations, robberies, and unheard-of cruelties; and this he has done with the most enormous ingratitude to the services which the Spanish nation has rendered France, to the friendship it has shewn her; thus treating it with the most dreadful perfidy, fraud, and treachery, such as was never committed against any nation, or monarch, by the most barbarous or ambitious king or people. He has in fine declared, that he will trample down our monarchy, our fundamental laws, and bring about the ruin of our holy catholic religion. The only remedy, therefore, for such grievous ills, which are so manifest to all Europe, is in war, which we declare against him."

The proclamation then proceeds to declare war against Bonaparte and against France, and peace with England; and engages that Spain will not lay down its arms till Ferdinand VII. and the royal family are restored, and till France shall respect the rights, the liber-

ty, the integrity, and independence of the nation.

England has in a similar manner declared herself at peace with Spain. "His majesty having taken into consideration the glorious exertions of the Spanish nation for the deliverance of their country from the tyranny and usurpation of France," has been pleased to order that all hostilities against Spain shall cease; that the blockade of the Spanish ports shall be forthwith raised; that Spanish ships shall have free admission into English ports; and that Spanish ships met at sea shall be treated as ships of a state in amity with his majesty. Ample supplies of money, arms, and ammunition, have also been sent to Spain; the Spanish prisoners have been liberated, and conveyed to their own country; and large bodies of troops have either arrived there, or are on their way thither.

One of the first exploits of the Spanish patriots was to turn the batteries of Cadiz on the French ships which lay in that harbour, and to force them to an unconditional surrender. This was effected with hardly any loss. A French army consisting of ten or twelve thousand men, under Dupont, was detached from the army of Murat, at Madrid, with the view of preventing this disaster; but the fleet had already surrendered before Dupont was able to surmount the difficulties of the Sierra Morena. It is said that the number of his troops has been since greatly reduced in consequence of attacks made upon him by the patriots, and that he was so hemmed in on every side as to leave no doubt of his being compelled to lay down his arms. He had proposed, indeed, terms of capitulation, which were refused by the Spaniards.

In another part of Spain, Arragon, a most decisive victory appears to have been obtained beneath the walls of Saragossa, by the Spaniards under general Palafox, over a body of 18,000 French under Lefebvre. The proclamation issued by the general subsequently to the battle affirms that not a man of this large force escaped; and this statement is confirmed by the authority of the supreme Junta of Seville.

The patriotic forces are said to be moving from the different parts of Spain towards Madrid, with the view of crushing the French army which retains possession of the capital. An action appears to have taken place on the 14th instant near Valladolid, between a detachment of this army and a body of the Spaniards; in which the latter sustained a severe check; but it was added that reinforcements were arriving, which would put them speedily in a condition to advance again on the enemy.

While these things are passing in

Spain, the Junta assembled at Bayonne proceed in framing a constitution for Spain, and in discussing its minute details, as if perfect tranquillity reigned throughout the country. Joseph Bonaparte had even commenced his journey towards Madrid, but is said to have halted before he had gone far beyond the Spanish boundary. The French papers have maintained an almost entire silence respecting the commotions in Spain. There can be no doubt however that Bonaparte is silently but actively making preparations for a dreadful conflict; and when he shall have collected a sufficient force wherewith to attempt the passage of the Pyrenees, we may expect that all the skill and valour of France will be employed to glut his revenge and to sooth his wounded pride. May the Almighty in mercy restrain his fury.

PORTUGAL.

The people of this kingdom have followed almost universally the example set them by Spain. The French garrison at Oporto have been made prisoners, and a provisional government has been established there, in the name of the prince regent, which has called loudly, and not in vain, for the united efforts of every Portuguese subject, to vindicate their independence. The garrison of Lisbon, under Junot, amounting to 10,000 men, is now almost the only French force in Portugal. These are busied in strengthening Fort St. Julien against attack. An expedition under sir Arthur Wellesley, consisting of about 10,000 men, which sailed from Cork on the 12th instant, is supposed to be destined for Lisbon. If so, we hope soon to hear that, with the aid of the Portuguese patriots, they have completely emancipated that country from Bonaparte's dominion.

SWEDEN.

The recent occurrences in the north are certainly very extraordinary. Sir John Moore, after remaining for a considerable time in a state of absolute inaction at Gottenburgh, has returned with his army to England, and is now about to proceed with it to the southward, probably to Spain. No satisfactory explanation of this proceeding has as yet been even suggested. We had hoped that it might have arisen from such an understanding between Russia and Sweden, as, under the present circumstances of the south of Europe, rendered our interference in the north unnecessary; and that we might look for an early accommodation of all their differences. This hope, however, is precluded by the continuance of the war in Finland, where the arms of Sweden are still victorious. The contest, however, proceeds on so minute

a scale, that it may fairly enough be supposed that it is protracted merely to serve as a cover for the renewal of a confederacy hostile to Bonaparte's power. We shall be glad to see this supposition realised.

ITALY.

The people of this country are said to have shewn great dissatisfaction with the conduct of Bonaparte towards the pope; a dissatisfaction which it is supposed has been felt, and even expressed, by the government of Austria. An answer from the pope's secretary of state, to a Note of the French minister peremptorily insisting on the pope's joining in the war against England, has been published. It is well drawn up, and must produce a great effect in Roman catholic countries.

GREAT BRITAIN.

The only point which we have to notice under this head, is the speech made by the king's commissioners previous to the prorogation of parliament on the 4th inst. After mentioning with approbation the improvements which have been made in our military system, and the measures adopted for retaliating on the enemy his own decrees against our commerce, and thanking the commons for their liberality; the speech thus proceeds:

"His majesty has great satisfaction in informing you, that notwithstanding the formidable confederacy united against his ally the king of Sweden, that sovereign perseveres, with unabated vigour and constancy, to maintain the honour and independence of his crown, and that no effort has been wanting on the part of his majesty to support him in the arduous contest in which he is engaged.

"The recent transactions in Spain and Italy have exhibited new and striking proofs of the unbounded and unprincipled ambition which actuates the common enemy of every established govern-

ment and independent nation in the world.

"His majesty views with the liveliest interest the loyal and determined spirit manifested by the Spanish nation in resisting the violence and perfidy with which their dearest rights have been assailed.

"Thus nobly struggling against the tyranny and usurpation of France, the Spanish nation can no longer be considered as the enemy of Great Britain; but is recognized by his majesty as a natural friend and ally.

"We are commanded to inform you that communications have been made to his majesty from several of the provinces of Spain, soliciting the aid of his majesty. The answer of his majesty to these communications has been received in Spain with every demonstration of those sentiments of confidence and affection which are congenial to the feelings and true interests of both nations; and his majesty commands us to assure you that he will continue to make every exertion in his power for the support of the Spanish cause; guided in the choice and in the direction of his exertions by the wishes of those in whose behalf they are employed.

"In contributing to the success of this just and glorious cause, his majesty has no other object than that of preserving unimpaired the integrity and independence of the Spanish monarchy. But he trusts that the same efforts which are directed to that great object, may, under the blessing of Divine Providence, lead in their effects, and by their example, to the restoration of the liberties and the peace of Europe."

These are sentiments worthy of the patriot monarch of a free people. Their influence, we trust, will be widely felt, not only in Spain, but throughout Europe.

ANSWERS TO CORRESPONDENTS.

SUNDAY MORNING; LETITIA LOVELIGHT; and G. S. FABER, will be inserted; as also, probably, will HORATIO.

The paper of CANDIDUS, he will perceive, has been in some measure anticipated. We shall nevertheless be thankful for any information, of the kind he mentions, that he may think proper to convey to us.

Y. Y.; U. S.; and X. Y. Z.; are received.

A letter of a Correspondent, in answer to the inquiries of "A COUNTRY CLERGYMAN," states, that a very considerable number of copies of Robertson's *Clavis Pentateuchi* remains in the possession of that gentleman's executors, and may be obtained by applying to Mr. W. Whyte, bookseller, Edinburgh.